

CA L Y T L E
treatyse composed by
John Stādyshe one
of the felowes of whittyn-
ton Colledge in London,
And nowe by him the laus-
tes o' the Prynter in this
heretofore, newly corrected
with certayne addyciōs
to the same/ against
the pteffaction of
Robert barnes
at y^e time of
his deeth.

Memorare nouissima et inae-
ternum non peccabis.
Eccle. 7.

A. S. H. O. M. E. R. I. C. A. N. A.

1860

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A SHORTE PREFACE

to the reader,

TO SE THE moste victor-
torious and noble prince
our soueraygne Lorde the
kyng watchyng & labou-
ryng cōtinually, with all
dyligēt study to purge and clense, I
may saye, to expulse and dzyue out of
this his catholyke region al heresy-
es and schismes, wil cause, yea euen com-
pell euery true subiecte to put his hel-
pyng handes to the same. Wherefore
maruayle nat gentle reader, that I,
through the zeile and feruent loue that
I beare towarde Goddes worde, the
saluacyon of the soules of hys flocke,
and the duetye toward my Dynce, do
enterpryse & take in hand this matter,
that is to say, to wyte against the pro-
testacyon of Robert Barnes burnt in
Smythfelde, the .xxx. day of July, the
xxxij. yere of the reygne of kyng Hēry
the
A.ij.

the. viij. For in his protestacion is both
contayned heresy and treason: Al be it
do not thynke & I wyte this through
any malyce towarde hym that is bur-
ned (notwithstanding heretykes and
traytours can neuer be spokē ynough
agaynste, whether they be quicke or
deade) but I do it, God is my recorde,
fearynge the great infeccon and spy-
rytuall death that myght come to the
children of god through the great nū-
bre of cōpyes that be in wytyng of
this his protestacion beyng both erro-
nyous & trayterous: whiche yet (more
is the pitie) many do secretely embrace
as moſte p̄cious Jewell: but I trust
in almyghtye God yf it please you to
rede this lytle treatyse with a louyng
zele towarde oure mother the holye
Churche, you shall playnely perceyue
that his protestacion dothe smell and
sauoure nothyng but heresy and trea-
son, and that suche as take hys parte
in defence of it, are by estymacion of &
same

same sorte . For surely suche as do im=
proue the that iustely speke against he=
retyckes or traytours, do no other thynge
but mayntayne and take parte
with them , worthy the very
same punysshment them
selues, that the other
haue had: as appe=
reth by Saynte
Paul to the
Roma. 1.

Morte digni sunt non solum
qui ea faciunt , sed etiam
qui consentiunt faci=
entibus.

That is to say. They be worthy death
not onely whiche commyt synne
but also that do agre and
consent to the same .

¶ : ¶

THE PROTESTACYON
of Roberte Barnes with a reproofe of
the same, wherby may be know-
en the errours wherin
he dyed.

Barnes.

IAM COME hyther to
be burned as an heretyke
and you shall here my be-
lefe wherby you shall per-
ceyue what erronyous o-
ppynions I holde.

Standishe.

IAm sorre to se the obstynate
blyndenes and fynall iudura-
cion in this his protestacion,
whiche wolde clere, iustefye,
& excuse him selfe, with colour & disceyt
where as he oughte to haue accused,
condempned, and vtterly forsaken, all
that he had offendyd in: si nos ipsos iu-
dicaremus non utiq; diiudicaremur a do-
mino, 1. Cori. ii. That is to saye, If we
iudge

our selves we shal not be iuged of god.
Marke here how he vseth Ironia, that
is to say simulacion, speakynge (as he
blyndly thought) by the cōtrary: wher
as in dede, as we shal proue God wyl-
lynge, the sense of the very wordes as
they stande are true, that is to saye, by
this his confession folowynge we may
playnly perceyue his heresydes & erro-
nious oppnyons.

¶ Barnes.

GOD I take to recorde I neuer
to my knowledge taught any er-
ronyous doctrine, but onely those thin-
ges which scripture led me vnto, and
that in my sermons I neuer mayntay-
ned any errour, neyther mould nor ga-
ue occasyon of any insurreccyon: al-
though I haue bene sclaundered to pre-
che that our Lady was but a Saffron
bagge, whiche I vtterly protest before
God that I neuer mente it, nor pre-
chyd it: but all my studye & dyligence
hath bene vtterly to confounde & con-

A.iiij.

fute

fute al men of that doctryne as are the
Anabaptistes whiche deny that our sa
uiour Chyist dyd take any fleshe of the
blessed byrgyn Mary:whiche sectes I
detest and abhoze And in dede in this
place there hath bene burnte some of
them whō I neuer fauoured nor main
tayned, but with al diligence euer mo
re dyd studye to set furth the glorie of
God:the obedyence to our soueraygne
lorde the kynge, and the true & sincere
relygion of Chyist.

¶ Standyshe.

Iustly pōder by the Prophete. Psal.
140. howe greuous offence is per
tinax excusatio in peccatis. That is to
say, obstynate excusacion in synne. It
doth greatly aggrauate the synne, as
Adams excusyng dyd. Gene.3. Which
foz excusyng his faute hyghly displea
sed god. What blindnes wolde he lede
vs into? Who hath not herde him pre
che agaynst al the ordynaunce of Chri
stes Churche, and erronyouslye rayle
and

and trayterously speke, agaynst the ob
seruynge of dayes, both of fastyng and
prayng: and contrary to Paule. Rom.
13. denyng godly ordynaunce to bind
to deadly synne: and that ecclesia non
possit restringere ea que libera sunt per
euangelium: That is to say, the Chur-
che can not restraynt those thiges whi
che are fre by the Gospell: Who hathe
not herde him preache a carnall lyber-
tye with a damnable iustifycacyon of
onely fayth to iustifye: And that god
is the authoꝝ of synne, and that workes
do not profite, and that Chyestes death
is sufficient so that penaunce is boide
and superfluous, and that contrary to
the order of oure sauours, prayer we
muste be forgyuen of God befoze we
cā forgiue: A reuocacion of these was
red on lowe Monday last past at Pau
les crosse with his owne name set ther-
unto. Furthermoze rede his detestable
bokes, and you shall se what pestylent
fede he hath sown, & therby you shall

A. v.

per=

perceyue how shainfully nowe he doth
lye (lyke as he hath done euer hereto-
fore) whiche wolde haue vs here to be
leue contrarie to oure herynge and se-
ynge, that he neuer taught nor prea-
ched herelyes nor erronious oppynyōs.
I pray you what was his owne reuo-
cacion pronoucyd with his owne mou-
the at the spitle the Tysday in Easter
weke last past: did he not vtterly there
forsake many of his olde damnable he-
resyes both spoken and prynced: Here
he clereth himselfe to be no anabaptist
as though there were no heresye but
that alone: And yet thys oppynion, to
say Chyste dyd passe throughe the vy-
rgyns wombe, as water throughe a cū-
deth, was none of the Anabaptistes
owne opinyon: hit was one of the Ma-
niches errours, and also one of Euti-
ces errours, whome some of the Ana-
baptistes herein dyd folowe. Therfore
M. Barnes hereby dothe not purge
hymselfe from the Anabaptistes here-
sye,

ye, concernynge the baptyme of infan-
tes: Here he sayeth he neuer gaue oc-
casyon to insurreccyon: but howe save
you: dyd he not offre hym selfe, to caste
his gloue in defence of his errours, at
Doules crosse: dyd he not openly say,
these thynges (meanynge his errours)
muste be tryed by bloude: What call
you this, but grynge occasyon to in-
surreccyon: he sayeth he neuer called
our Lady a saffron bagge, whether he
dyd or no, I wote not: but I herd him
at Barkynge two yeres & moze before
he was burnt in declarynge the canty-
cle Magnificat, sclaūderously speake
of her, makynge her no better than ano-
ther woman. &c. Here he sayeth that he
doth detest & abhorre some that hathe
bene burned in Smythfelde: whereby
we maye se, that in all thynges here-
tykes do not agre amonge them sel-
ues. &c.

C Barnes.

AND nowe herken to my fayth,
I beleue in the holpe and blessed
Trinite

Trinite that created and made all the
worlde and that this blessed Trinite
sent downe the seconde person Iesus
Christe into the wombe of the blessed
and moste puryst byrgyn Mary. And
here bere me recorde that I do vtterly
condempne that abhomyable and de
testable opynyon of the Anabaptystes
whiche sayde that Christ toke no fleshe
of the blessed byrgyn. For I beleue &
without the consent of mannes wyl or
power, he was conceived by the holpe
Ghost, and toke fleshe of her, and that
he suffred hunger, thyrst, colde, and o-
ther passyons of our body sinne except
accoording to the sayeng of S. Peter,
he was made in al thynges lyke to his
bryethren except synne. And I beleue he
lyued here amōg vs: and after he had
preachyd and taught his fathers wyl,
he suffryd the moste cruell and bytter
death, for me and al mankynde, and I
do beleue that this his death and pas-
syon was the suffycient pryce and rā-
some

1. peter
1. 19

some for the synne of al the world: And
I beleue that throughe his deathe he
ouercame the deuyl, synne, death, and
hell.

¶ Standyshe.

All this (sauyng that you do attri-
bute to the Anabaptistes whiche
is not theyrs) is wel sayde. But marke
doth not the deuyl, yee and al his mi-
nisters (2. Corin. 11.) transfigure them-
selves into the Angels of lyght seming
holy, vertuous, godly. &c. so to blynd &
deuoure moze easely the chyldren of
God therby? For Bonus (Inquit Bern.)
nisi boni similitudine nunq̃ decipitur. A
good man (sayeth S. Barnard) is ne-
uer deceiued but vnder the colour and
cloke of goodnes: And al this is the de-
ceyte of the deuyl. Maruayle not ther-
fore that Barnes vsith this craft. But
what is the ende or rewarde? It playn-
ly appereth by that the deuyl, and Pe-
ter, the one Math. 16. the other Mark.
1. Both sayde well in confessyng bothe
one

one thyng, that our sauour was the
sone of God: Peter was rewarded for
his confession, but what dyd the same
confession vauntage the deuyll? This
your confession doth not proue you to
be a good chrysten man. For the mooste
parte of the heretykes condemned by
scripture and our mother the Church
haue beleued all this, and yet by the cē
sure of the powers, they haue bene iust
ly condemned, & burnt very heretykes
as you be now.

¶ Barnes.

And there is no other satisfaccion
vnto the father but this his deth
and passion onely.

¶ Standyshe.

Among other this was one of his
errours, that he reuoked the laste
Easter at the spytle, as it was declared
at Poules crosse in the rehersall sermō
the Sonday folowynge, that although
Christe hath suffred for our synne, and
delyuered vs from ovygynall synne &
actuell

actuall also, so that throughe hym we
 maye auoyde and escape the eternall &
 seconde death(quā nō peccato adæ quis
 patitur, sed eius occasione propriis pec-
 catis acquiritur. That is to say, whiche
 no man doth suffre through Adās of-
 fēce, but by y occasyon therof, through
 his owne synne deserueth it.) Yet after
 we be fallen, after synne be ones com-
 mytted of vs, that parte of penaunce
 is necessary whiche is called satisfacci-
 on, bycause it doth please and content
 almyghty God, not that we can suffy-
 cyently satisfye for one deadely synne:
 but that god doth suffyciently accepte
 it by hⁱ mercy, as satisfactory through
 his passyon for our trespas. No man
 can(I graunt)satisfy pro culpa for the
 offence, but euery man muste satisfye
 pro pena for the punyshement belon-
 gyng to synne, yf we wyll not be puni-
 shed for it of god: accor dyng to that of
 S. Paule. 1. Corin. 11. si nos ipsos iudic-
 caremus. &c. That is to say, if we iudge

The offence
 must be
 saued only
 by christ
 the punish-
 ment must
 by prayer
 & request
 to god be
 released
 & pardoned
 & newnes
 of life to
 followe

oure selves . &c . And to proue this sa-
tisfaccyon, the wordes of Joh. Baptist
Math. 3 Math. 3. be very stronge, whiche shew-
yng the Pharises howe to auoyde god-
des stroke and punyshmente, sayeth,
byng the worthy frutes of pe-
naunce: as fastyng prayeng almes de-
des with other. *Fructus enim dignus pe-*
nitentia est opus restaurans ea quorum
est penitentia: hoc est, repans ea que omi-
fisse vel commisisse nos penitet, et hoc est
quod nos vocamus satisfaccionē pro pec-
catis. That is to say, the worthy frute
of penaunce is the worke restoryng a-
gayne those thynges for which penaun-
ce was taken, that is to say, repayryng
agayne those thynges whiche we be so-
ry to haue onytted or comytted. This
is it whiche we call satysfaccyon for
synnes. So that after the synne be for-
gyuen we muste make satysfaccyon by
workes whiche be called the frutes dig-
ni penitentia, the worthy frutes of pe-
naunce. And here let vs note that it is
not

not all one to byrnyng forth good frutes
tes and to byrnyng furthe woꝛthy fru-
tes of penaunce. For he that doth com-
mytte no deadely synnes he maye vse
thynges lawfull, and so maye byrnyng
forth the good frutes, woꝛkes of mercy
& pitie. &c. but he that greuouſly hath
offended god, by ſtelth fornycation. &c.
It belongeth to him to reſtraynte his
liberte, & for that befoꝛe he hath vſed
the thynges vnlawful, nowe ought to
abſtayne from thynges lawfull. Yea
& althoughe euery man muſt byrnyng
forth the good frutes, althoughe euery
man muſt chaſtyſe his body. &c. Who
is ſo ignoꝛaunt to thynke that the in-
nocent and he that hath bene an abho-
mynable ſinner ought and be bounde
to byrnyng forth equall frutes: the one
byrnyng forth frutes of innocenſy, of
iuſtice, of goodnes, the other byrnyng
forth the frutes of penaunce to declare
him ſelfe ſorry, and to puniſhe his bo-
dy, lyke as we rede Magdelayne did

B. j.

and

the Prophete Dauid and other. Yee
and accordynge to the qualyte of the
offence muste be the satisfactyon: Pro
mensura peccati erit plagarum modus.
Deut. 25. That is to say, punishment
shalbe measured according to the qua
lity of the offence. Not lyke nor equal
in the great offender and the lesse. Vnde.
Apoc. 18. Quantum quis se glorifica
uit et in deliciis fuit, tantum illi inferen
dum est tormentum. As muche as a mā
hathe glorified him selfe and bene in
delites so much tozmet must he haue.
It is not ynough (sayeth Crisostome)
for a woundid mā to pull forth of his
bodie the sworde or spere, but he must
get remedy for the wounde. It. id quod
fit (inquit) si peccatis aduersa faciamus:
si aliena rapuisti incipe donare tua: si
longo tempore es fornicatus, a legitimo
quoq; usu abstine coniugij: si deliciis et
temulentia antea defluxisti ieiunio et
aquæ potu utrumq; cōpensā, hec Chriſo.
The whiche thing is perfourmed (say
th he if we do labour contrary to sin

nes: if before tyme thou hast taken o-
ther mens goodes, now begin to giue
thyne owne: thou hast before tyme ly-
ued in fornicacion, now abstayne fro
the lawfull vse of matrimonye: thou
hast in time past liued in riot dronke-
nes. &c. recompence bothe these nowe
with fastyng and drynkynge of water.
Thys saith Chrysostome. Wherby we
may perceiue them to erre that teache
after the sinne is forgiven no punish-
mente to remayne for the penitent to
accomplishe: which erroure Paul him-
selfe Act. 26. doth confute, affirmynge
se gentibus annuncialle quatenus peni-
tentiam agerent, et conuerterentur ad
deum digna opera penitentiae facientes
That he shewed to the heithen people
howe they shuld do penance, and be
conuerted to god bynging forthe the
worthy frutes of penance. So it was
not sufficient for them to leue their sin
and turne to Christe by faith, excepte
also they heped vp workes of penance,
Christ.

11. 71.
21. 1.
21. 14.
Christe Luke. 11. When he had rebu-
ked the Pharyses for their vice, saide,
date elemosinam et omnia munda sunt
vobis, **Gyue you almes, & lo al thyngs**
bene cleane to you. And y^e Preacher .
Eccle. 21. Fili peccasti? **Done thou hast**
done synne: What then? ne adicias ite-
rum. Do no more. Is that sufficient?
No: it foloweth de pristinis deprecare
vt dimittantur tibi. Make thou suppli-
cacion for the former synnes that they
may be forgiven the. He that thinketh
this insufficient to proue satisfaccion,
let him call to remembraunce our sin-
nes to be no lesse then the sinne of the
holy Patriarches, whiche oftymes af-
ter the sinne remitted, had a tempozal
punishment remainyng. As is in ex-
ample. 2. Reg. 12. Dauid, vnto whome
(after he had confessed his synne) the
Prophete Nathā sayd, our Lo; hath
taken away thy sinne, thou shalte not
die, but because thou haste caused the
ennemies to blaspheme the name of
our

our Lorde, thy chyldre shal dye. A lyke
punyschement we rede of Moyses and
Aaron, Nume. 20. For their doubtyng
fayth in strykyng the stone where af-
ter their trespass was remytted, the
payne remayned, god saying to them,
bycause you dyd not beleue, you shall
neuer bryng the people into the lande
of promes. Also. 2. Reg. vlti. when Da-
uid had his sinne remytted where he
put more confydence in the multitude
of his people then in goddes power,
yet a punyschement remaynyd, whi-
che was humbly to offre bp sacryfice
in area areuna Iebusei. In the cornello-
re of Areuna Jebusey. And when Mo-
ses prayed to God, Nume. 14. for for-
gyues of his people, It was aunswere-
d their sinne was remytted: al be it
(sayde our Lorde) all they that temp-
ted me shall neuer se the lande pro qua
iuravi patribus eorum. For whiche I
did swere to their fathers. Se here pu-
nyshemente reseruyd after the fautes

forgyuen. Forthermore Daniell. Ca-
pitulo. 4. exhorteth Nabuchodonosor
kyng of Babylon, sayinge redeme
thy synnes with almes. &c. Which coun-
sel of þe Prophete of God had bene in
vayne, yf all the punysshment had ben
washyd away with the synne, for the
kyng throughe repentaunce in hys
herte, was fre and washyd a culpa fro
the faute, whiche Daniel made him that
answere, for excepte he had ben peni-
tent the almes shulde not haue profy-
ted. Therfore Daniels counsell was
onely that by almes a remanentium pe-
narum reatu se liberaret, ne diuinæ iusti-
ciæ seuiorem sentiret ultionē. He shuld
delyuer hym selfe from the gylt of the
punysshment that remayned. Loke
also Jonas. 3. what satisfaccyō the Ni-
nuites made, whiche by their owne
satisfaccyon and punysshment of them-
selues, turned the punysshment and
stroke of God from them. This satis-
faccyon Paule speaketh of. Roma. 12.

Obse

Obsecro vos fratres per misericordiam
dei vt exhibeatis corpora vestra hostia
am viuentem. I beseeche you bꝛethꝛen
euen for the mercy of god, that you gi
ue youre bodyes a lyuely sacryfice. A
lyuely sacryfice (I say) to Almyghtye
God by mortefyinge your flesh. Hoc
est, viuifice mortificatam et mortifice
uiuificatā, vnde. Ro. 6. sicut exhibu
istis mēbra vestra seruire immūdiā et
iniquitati ad iniquitatem ita exhibete
ea seruire iusticiā in sanctificationem.
And hereof sayeth saynte Paule. Ro.
6. As you haue gyuen your membez
to serue to vncleannes into wickednes,
so nowe gyue you thē to serue to righ
tuousnes into holynes. If I do not
thus satisfie, then I shall haue the re
warde and payne belonging to sinne,
that is to say, eternal death. Stipendiū
peccati mors. Ro. 6. The rewarde of
synne is deathe. And nowe of this sa
tisfaccion fynally to conclude, yf ther
were nede of no satisfaccion, after by

repentaunce we be come into the fa-
uoure agayne with God. Why then
dyd Chyſte ſay Luke. 7. to them that
loue muche, many ſynnes are forgiuē,
and to them that loue lytle, fewer ſin-
nes are forgyuen: This ſayinge can
not be concernyng culpam the faute.
Nam culpa vel remittitur tota vel tota
retinetur. For þe faute is other holly
remitted, or els holly withholden. But
it is concernyng the puniſhment. Ideo
ad penarum reatum referri debet. Ther-
fore it muſt be referred onely to the pu-
niſhment. Wherby we ſe, that poſt re-
miſſam culpam, nōnunq̃ penæ debitum
digna ſatiffaccione reſtat expiandum.
After the faute be forgyuen, oftymes
the payne belongyng to ſynne remay-
neth, and is to be purged away by ſa-
tiſſacciō. And this is ſignified by that
of the Prophete Iohel. 2. Which ſpea-
kyng in the perſon of our Lorde ſay-
eth not onely conuertimini ad me, Tur-
ne to me, but he addith, in ieiunio et
fletu

fletu. &c. In fastyng and wepyng. &c.
Nowe if you say Elay (Cap. 53.) sayeth
our sauour bare oure synnes on him,
and moſte aboundauntely for vs dyd
ſatisfy. Here I anſwere to you by S.
Augustine, that the ſayinge of Elay
is to be vnderſtande, if we confourme
our ſelfes to Chyiſt, then he took away
our ſynnes. &c. but he dyd not ſo take
on hym oure ſorowes and ſynne, that
he deliuered vs from all payne ſatis-
factorye: where as after baptyme we
fall from hym, by vice and ſynne. For
if he had ſo done we ſhulde neyther
mourne nor be penitēt for our offence
committted agaynſt God, nor we nede
not to mortifye our fleſhe, contrary to
Paule. Roma. 6. whiche ſheweth. *Vet-*
erem noſtrum hominē ſimul cū Chriſto
crucifixum. Our olde man to be cruci-
fied with Chyiſte, But we ſhulde with
their fleſhly libertie haue a ioyfull pe-
naunce full of myſth, as theſe newe fe-
lowes wold haue penaunce to be, onely

B. v.

to caſt

our synnes and care on Chyſte, reioy-
ſyng that he hath taken them on him.
This penaunce Peter did not take,
but hys penaunce was mournfull, theirs
glad and iocūde, thinking erroneouſly
iuſtificacion to be without woꝝkes of
penaunce to vs falling after baptime,
and without mournyng: where as we
muſte mourne for the ſynne, et de dolo-
re gaudere oporteat. And throughe the
mournyng reioyce. If you ſay rempſi-
ſion of ſinne is frely forgiven in bap-
tyme, therfore we nede no more penaū-
ce: Saynte Auguſtyn doth aunſwere
you in volu. 50. homili. homilia vltima.
In the booke of the .l. homilies in the
laſt ſermon, that there be thre kyndes
of penaunce, one is in adults in ſuche
as befoꝛe they come to baptime haue
yeres of diſcrecion, and vtterly do con-
dempne, and renounce al ſinne, befoꝛe
they come to baptime: as they in the
primatiue Church dyd, whē they were
baptiſed beynge men of diſcrecion: of
this

this penaunce is spoken. Act. 2. agite
penitentiam et baptizetur unusquisque ve-
strum. &c. Do penaunce and be bapty-
sed every one of you. &c. And Math. 3.
by John. Bap. and by Christ hym self
Math. 4. Penitentiam agite appropin-
quat regnum celorum. Do penaunce þ
kyngdome of heuen draweth nere. A-
nother kinde of penaunce is after bap-
tyme in godly men, whereby they be
purged frome suche synnes, without
which man can not here lue. 1. Joh. 1.
And this penaunce is no other thinge
in them, but all their lyfe to mourne:
bycause that corpus quod corrūpitur
aggrauat animā. Sa. 9. et q̄ q̄diu hic su-
mus peregrinamur a domino. 2. Cor. 5.
hic. 10. 8. omnis creatura ingemiscit. &c
The body that is corrupt greueth the
soule, sayeth the Preacher sapi. 9. and
Paule. 2. Cori. 5. as long as we be here
we go on pylgrimage from our Lord:
and that is the cause that. Roma. 8. e-
uery creature yet doth sorowe. &c. And
foz

For this Paule desired to be dissolued.
Phil. 1. beyng soze vexed. 2. Coz. 12. cal-
lynge him selfe wretched man. Roma. 7.
and al this is but for the continual
penaunce, mournyng, and sorow that
we haue here all our lyfe tyme, in suf-
frynge paines and punyschementes,
whiche remayne thzough Adams fal,
yee after þe origynall sinne be wasshyd
awaye. The thyrde kinde of penaunce
ought to be in vs, as oft as after bap-
tisme we perceyue we haue broken any
of Goddes commaundementes: de qui-
bus. Gal. 5. qui talia agunt regnū dei non
possidebunt. Wherof Paule speaking
Gal. 5. after he hath rekened þe nough-
ty frutes of þe fleshe, saieth they which
do these thinges, shal not inherete the
kyngdome of God. And hereof sprin-
geth this that we call satisfaccion to
wayle, to mourne, to pray, to lament,
&c, for our unkindnes against our cre-
ture and redeimer, knowyng that he
wyl take vs gladly to his mercy, whē
we

we thus turne vnto him. **Eze.** 18. **Clay**
55. **Iere.** 18. **Bapt.** 11. **Psal.** 144. **Matt.**
18. &c. and argue vs, not onely the sin
but also the payne longyng therunto,
if we do nowe punyſhe our ſelves, and
do thus ſatysfye, as I befoze haue de-
clared, oꝛ els not, foꝛ as no good dede
can be vnrwarded, ſo ſhall no ſynne
be vnponyſhed. Happy be they therfo-
re that ſatysfye and punyſhe them ſel-
ues. **For deus nunq̃ punit bis in id ipſū.**
God doth not puniſhe twyſe ſufficiēt-
ly foꝛ one faute.

C Barnes.

Ad that no worke of man did de-
ſerue any thing of God but one-
ly his paſſion as touchyng our iuſti-
fycacion.

C Standiſhe.

This maner of iuſtification plain-
ly appereth to be falſe, euen by
one place (yf we had no mo) of **Corne-
lius. Act.** 10. Whole good workes be-
foze he was iuſtified ſomthing deſer-
ued

ued that he shulde be called into the
congregacyon of our sauoure and so
throughe goddes mercye his workes
dyd deserue muche of almyghty God
orationes tuæ et elemosinæ ascenderunt
in memoriam in conspectu dei. &c. Thy
praiours and almes dedes haue ascen
dyd into memory in the syght of God,
as dyd the worke of kynge Ezechie. 4.
Reg. 20. Whiche with his worke cau
sed the harde sentence of God pronou
cyd agaynst him, to be chaūged: Lyke
wyle dyd the good worke of the Anti
uites Jonas. 3. Scripture is full of su
che exāples, wherby we se and percei
ue, that our workig may deserue mu
che of almyghty god: notwithstanding
I am not ignoraunte of the order of
our iustificacion, that fyrst god of his
mercy onely, giueth vs grace, without
which we cā do nothing that is good,
Ille prior dilexit nos, 1. Iohn. 4, non di
lectus dilexit, et cum adhuc peccatores
essemus, pro nobis mortuus est, Rom. 5.

And

And then of this foloweth in vs cog-
nitio peccatorum, et qd nihil bonum in
nobis sit quasi ex nobis: deinde cognos-
cere refugium, vnum et solum, nempe de-
um: postea ad eum confugiendum esse, et
implorare opem ab eo, per ieiunium ora-
tionem elemosinam, &c. (vt fecit corne-
lius) et tunc statim fit infusio gratiae a deo
abundantior, remissio peccatorum, &c.
Et de hac nra iustificatiōe hec hēt aug.
cognitio peccati per legem, p fidem im-
petratio gratiae, p gratiā liberum arbi-
triū, p liberū arbitriū implecio legis, et de
hijs quatuor seriatim scripturas i medi-
um affert: cognitio peccati p legē, vnde
roma. 7. peccatum non cognoui nisi p le-
gem: per fidem impetratio grāe hīc. psal.
40 Sana domine animā meā quia pecca-
ui tibi: p grām liberum arbitrium, vnde
Iohn. 5, Ecce sanus factus es noli amplius
peccare, ne quid deterius tibi contin-
gat: p liberū arbitrium implecio legis,
hinc Psal. 53. Voluntarie sacrificabo tibi.
Iste quidē ordo ē iustificationis nostrae
its

ita vt mīa eius preueniet me, et mīa eius
subsequetur me. Psal, 58. Quis prior de-
dit illi, et retribuetur ei? Rom, 11. Quasi
dicat, nullus: presertim cum gratis iusti-
ficamur. ro, 3. Sine vlllo debito vt fateri
liceat cum Aug, debito penā redditā dā
nato indebitā gratiā liberato, vt nec il-
le indignum queratur nec iste se dignū,
glorietur: s; q gloriatur in domino glos-
rietur, qui elegit nos qui prior dilexit
nos, alloqui funditus piissemus. That is
to say. He fyrste loued vs. i. Joh. 4. he
loued vs whē he was not loued of vs,
and when we were sinners he dyed for
vs, ro. 5. And hereof must folow in vs
knowledgyng of our sinnes, and that
nothyng is good in vs as of our sel-
fes: After this we muste knowe a re-
fuge, that is to say, one alone almighty
god: and to him we muste go, & seke
helpe of hym, by fastyng prayinge al-
mes dedes, &c, as Cornelius dyd: And
through this spyrngeth moze aboun-
daunte grace, remission of synnes. &c,
And

And of this our iustificacion, Saynt
Augustine speaketh, sayinge, knowe
lege of sinne commeth by the lawe, by
fayth the obtayning of grace, by grace
fre wyl, by fre wyl the fultylling of
the lawe. And of euery of thele.iii.
he allegeth Scripture: knowledge of
synne commeth by the lawe: **I** knewe
not sinne (sayeth Paul. Ro. 7.) but by
the lawe: by fayth cometh obtayning
of grace: **O** Lorde cure my soule (say-
eth Dauid. Psal. 40.) For **I** haue of-
fendyd the: by grace cometh fre wyl:
loe thou art nowe hole (sayeth Chyste
Joh. 5.) go and synne no more, least it
chaunce worse to the: by fre wyl com-
meth the fultyllinge of the lawe: **I**
wylt volutarely (sayeth the Prophete
Psal. 53) make oblaciō vnto the. This
is now the order of our iustificacion:
so that goddes mercy both goeth be-
fore and also doth come after. Psal. 58
Who dyd fyrste gyue to God (sayeth
Paule. Ro. 11.) and he shalbe payed a-

C. j.

gayne

gaine: Surely none, seying we be freely iustified Ro. 3. without any worke goynge before: that we may say with saynt Augustine deu punishment is gyuen to the condemned, and vnder grace to the sau'd: that neither þ' tone complayne as vnworthye, nor the tother boiste or reioyce as worthy: but þ' he whiche doth reioyse must onely reioyce in our lord which dyd chose vs, which dyd fyrst loue vs or els we had vtterly perished.

¶ Barnes.

FOR I knowledg the best worke that euer I dyd is vnpure and vnparfyte.

¶ Standyshe.

T Akynge this saying as it is Job 25. in comparison to gods worke power or wysdome, then the very serres or Angels in Heauen be vncleane in the syght of God quanto magis (inquit) homo, putredo et filius vermis & vnde Esay. 64. omnes nos immundi et quasi

quasi pannus menstruatus. Howe muche
more (sayeth he) man which is but cor-
ruption & the frute of wormes: wher-
of Esay sayeth. 64. al we be vncleane
and euen as the clothe of woman in
vncleane bloud: But thus to his pur-
pose it can not be taken: as appereth
by the very wordes and those that go
before, whiche shewe that his intente
herein is (accoꝝdyng to the Germans
erroure), Vnumquemq; hominem pecca-
re in quouis opere. That euery man
dothe commytte synne in all the woꝝ-
kes he doth, cōtrary to holy scripture
in many places. In thy sede (that is
to say in Christ Gala. 3. sayeth God to
Abraham. Gene. 22.) shall al nacjons
be blessed, bycause thou haste obeyed
to my voyce: If this obedyence had
bene synne, and nought, so great a re-
warde shulde not haue bene promised
him for hit. Also it is sayde. Job. 1. In
omnib⁹ his non peccauit Iob. In none
of these Job did sinne. And S. Peter

C. 13.

ii. Pe.

2. Pet. 1. after he hath recyted certayne
vertues necessary to obtayne eternall
gloꝝy, he the addyth, you doyng these
thynges shall not synne noꝝ erre. Fur
thermoꝝe a stronge argument to pro
ue it, may be this . Omnis q in deo ma
net non peccat. 1. Ioh. 3. Sed qui manet
in charitate in deo manet, 1. Ioh. 4. er
go qui manet in charitate non peccat :
Sed multi sunt qui in charitate manent
nā. 1. Iohn. 2. Qui seruat verbū dei in eo
charitas dei perfecta est: sed gratia ad
iuti possum⁹ seruare verbū dei: ergo &c.
Whoso euer dwelleth in god doth not
synne (1. Ioh. 3.) but he that is in cha
rite dwelleth in God (1. Iohn. 4) ther
foꝝe he þ is in charite doth not synne:
but many there are whiche be in cha
ryte: foꝝ he that kepeth goddes woꝝde
(1. Ioh. 2) in him the charite of God is
perfite, but we may kepe and obserue
godd's woꝝde & cōmaūdemēt, That is
to say thꝛough grace kepe his woꝝde
cōmaundement, as Dauid spekyng
in the

In the person of euery good man, said
he dyd, seruau mandata tua domine,
Psal. 118. I haue obserued thy com-
maundementes Lorde, accordynge to
Goddes saying to Jeroboam. 3. Reg.
14. Non fuisti sicut seruus meus David
qui custodivit mādata mea et ambula-
uit post me in toto corde suo. Thou
haste not bene lyke my seruaunt Da-
uid which dyd kepe my pzeceptes and
folowed me in all hys herte, and also
as it may be prouid by this that God
commaundeth vs nothyng that is
vnpossyble for vs to do: but he sayeth
not onely Math. 19. si vis ad vitā ingre-
di serua mādata. If thou wylt come to
lyfe euerlastyng obserue my commaū-
dementes, but also Joh. 14. si diligitis
me mandata mea seruare. If you loue
me kepe my commaundementes, whi-
che to the louers of them be but lyght.
Mat. 11. 1. Joh. v. and Deut. 30. Ther-
fore I conclude in al our working we
do not cōmyt synne, no noꝝ our dedes

C.iii.

and

& actes, which be good, can not be called (so as his intent and meanyng is they shulde) neyther vnpure, nor profanitate, for this lyfe vnpartyte.

¶ Barnes.

AND with thys he caste abroade his handes and desyred God to forgyue hym his trespas.

¶ Standyshe.

EXTRA ecclesiam nulla salus. To them that be furthe of the cōgregacyon can be no saluacion. They that be not knyt together in one hope one fayth & in one charite with the cōgregacion, yea and that with the sure bondes the holy sacramentes, but do vary, alter and discent from them, cā trust to haue by goddes promesse (his mercy onely not mencioned) no saluacion: qui errat in vno factus est oīm re⁹ Iaco. 2. He that erreth in breakyng of one (sayeth James. 2) shalbe counted gylty of all. Loke the rewarde of sinalis impenitencia, of lackynge repentaunce

taunce at the last ende, dyenge obsty-
nably in his errours (as it is to be fea-
red this man dyd) and you shal fynde
quyckly what case he is in, whiche di-
ed, by his wordes, without signe or to-
ken of saluacion, & so his prayer must
nedes be voyde. Marke howe he tru-
steth within an houre to be in heauen
&c. (as I shal declare anone) marke y
blynde arrogancye.

C Barnes.

FOR althoughe (sayde he) par-
chaunce you knowe nothyng by
me, yet do I confesse that my though-
tes and cogitacions be innumerable.
Wherefore I beseeche the entre not in-
to iudgement with me accordynge to
the sayenge of the Prophete Dauid,
non intres in iudicium cum seruo tuo
domine, and in another place, si iniqui-
tates nostras obseruaueris domine quis
sustinebit? Lord yf thou straytly mark
our iniquite, who is able to abyde thy
iudgement?

C.iiij.

Stan-

¶ Standishe.

So I pray you the deuyl seduced hym so ferre þæt he wold not know ledge any synne, but onely cogitaciōs and thoughtes. Se howe he iudged other men parchaūce to know no sine in him, where as many many good men knewe in hym abhomyable byces of sclaundrynge the scripture the very worde of God (vt cetera taceam I wyll name no mo) and our mother the holy Churche and sclaundrynge good men oftymes. Judge therfore your selves what auayleth hym these hys fayned prayers, whiche to an other man passyng in the faythe of Christ, I doubte not, shulde haue ben acceptable, yee & meritorious before God.

¶ Barnes.

Wherfore I trust in no good worke that euer I dyd but onely in the death of Iesus Christe.

¶ Standishe.

To

To trnste in our woꝝkes (vt in de
um eredimus as we trust in god)
that they of the selves are able to saue
vs, is damnable: but by the death of
Chyste through his promise, by our
true woꝝkyng here in his byneyard,
we may calenge oure ioyfull inheri-
taunce, and so put confidence that by
goddes promise our woꝝkyng in the
byneyarde shall deserue to receyue at
the cumentyde the peny of immortalyte
foꝝ our hyꝛe and day wayges: accoꝝ-
dyng to Chyestes saying. Math. 20.
and this causyd Paule boldly to say .
2. Timo. 4. Bonum certame certauī, &c
reposita est mihi corona, &c . I haue
fought a good fight. &c. theiꝛ is layed
vp foꝝ me a crowne of ryghtuousnes,
&c. Albeit I fere me these his woꝝdes
myght be well spoken of hym. foꝝ I
suppose fewe men knewe any good
woꝝke pleasaunte to God that he had
done. 2

C Barnes .

C. v.

I do

ID D not doubtte but throughe
hym to inherete the kyngdome of
Heauen.

¶ Standvsshe.

I Beseeche God this false and er-
ronyous belefe, contrary almost in
euery sentence to our mother the holy
Churche, cause not the innocent lam-
bes to be deuoured hereby through y
rauenynge serpent, qui tanq̃ leo rapi-
ens et regiēs querit quē deuoret. i. Ps.
Whiche lyke a roarynge Lyon wal-
keth aboute sekynge whome he maye
deuoure. Who dothe beleue (I praye
you) by any other meanes contrary to
Christe to inherete the kyngedome of
Heauen: surely none. But what chri-
stian doth cast of, and forsake al deu-
tyes to our parte belongynge, and so,
temerously trustith to inherete the ce-
lestiall ioyes: none but infidels, schis-
matykes, and heretikes whiche go a-
bout beyng blynde the selfe, to blinde
other: from whom Christ byddeth vs
take

take hede. Math. 7. and Paule spea-
keth of them. 1. Timo. 4. 2. Timo. 3.
Ac. 20. Peter. 2. Pe. 3. and Jude in his
Epistle: with other as Iere. 19. 23. and
27, Ezechiel. 13. &c

¶ Barnes.

TAke me not here that I speake a
gaynste good woꝝkes. For they
are to be done, and surely they that do
them not shal neuer come to the kyng
dome of God: we must do the bicause
they are commaundyd vs of God to
shew & set forth our profession, not to
deserue oꝝ merite, for that is onely the
passyon of Christ.

¶ Standyshe.

IT is commonly sayd no venoume
oꝝ poyson is wurse oꝝ moze pestilent
then that whiche to the taste semyth
swete and dilecious. fyrst he speketh
as though he set good woꝝkes forthe
praysynge them as they be woꝝthye.
But marke, it is nought that he spea-
keth afterwarde, yee and erronious
to say

to say we muste do them bycause they
are commaundyd vs of God to shew
and set forth our professyō, but not to
deserue oꝝ meryte: where as in dede
they be commaundyd vs bicause they
be good, and also meritorious, in me
rito passionis Christi. In the merite of
Christes passion. And saynte Jerome
sayeth forthemore speakynge of the
blessed byrgyn Marye that suis meritis
et precibus nobis auxilietur. **S**he
by her meryt, and prayers may helpe
vs. And **S.** Ambrose sayth the same:
whiche thyng beyng true (as the chur
che confesseth it is, though heretykes
denye it) what shal we say then, be not
our owne good woꝝkes merytorious
to our selves: Whether shall we ray
ther beleue saynt Jerome **S.** Ambrose
and other auncient fathers, yee and
our mother the Church her selfe, oꝝ
shal I rather gyue credence to a few,
whiche foꝝ theyꝝ detestable opinions,
deserued iustely to be burnte as here
tykes?

What a detestable heresy is it to say,
the cause that we be commaundyd to
do good workes is to sette forth our
professyon: before whome shulde we
set it forth: before God: he knoweth
oure professyon before. Before man:
So we may haue good workes as the
Pharyses had, whiche do nothyng
set forth therby our professyon, & yet
seme before the worlde godly.

¶ Barnes.

I Beleue that there is a holy Church
and a company of all the that
do professe Christ.

¶ Standyshe.

All be it that euery true christian
ought thus to beleue yf he wyl
be saued, yet as you do take it thys
poure belefe is erronypous and dam-
nable. For you iudge (as appereth by
your preachynge both in your prospe-
rite, and by thys your protestacion now
at the fyre) your selfe and your sect to
be this Church & company that pro-
fesse

feffe Christ, and all other good mē to
be none that are contrary to your ab=
hominable heresies. For it can nat be,
but either youre secte or y other be the
malygnaunt Church: Two cōtraries
can nat stande both in one. Hinc, Iaco
3. Nunquid fons de eodē foramine emit
tit dulcem et amaram aquam ⁊ vnde. 2.
Cori. 6. que societas luci ad tenebras ⁊
que conuentio Christi ad Belial: As te=
stifieth James. 3. dothe a founten send
furthe at one place swete water ⁊ sow
re also: And Paule. 2. Cor. 6. What
cūpany hath lyght with darknes: or
what con corde hath Christe with Be=
lial: Wherby you proue youre selfe
both an heretyke and a traytour, ma=
kyng by your deuillysh doctrine nat
onely vs to be y malygnaunt church,
but also our hedde the kinges graces
maiesty and his honorable cōsell: by
whose lawes you be nowe iustly con=
dēpned to be burnt. But now to speke
of thys parte of youre belefe, yf you
dyd

dyd referre thys true holy and fayth=
full churche ruled by the holy ghoſte
accoꝝdyng to goddes promeſſe, vnto
his electe & choſen chyldꝛen, then you
had ſayde wel. foꝛ this is the cūpany
that profeſſe chꝛiſt with theyꝛ mouth.
induentes dominum Ieſum Chriſtū. Ro.
13. proptereaꝑ Gal. 3. quotquot in chriſto
baptiſati eſtis chriſtum induiſtis, hoc
eſt imitantes ſanctā eius cōuerſationem
humilitatem obedientiam pacienciam.
&c. Et ad hanc profeſſionem referri
debēt illa Pauli teſtimonia. Ro. 10. quiſ
cunq; inuocauerit nomē domini ſaluſ
erit et illud. 1. Cori. 12. nemo poteſt diſ
cere dominus Ieſus niſi in ſpīritu ſācto.
Puttyng vpon thē our loꝛde Ieſus
chꝛiſt. Ro. 13. by cauſe that. Gala. 3. as
many of you as be baptiſed in chꝛiſt
haue done chꝛiſt vpoꝛ you, ꝑ is to ſay,
imitating & folowynꝑ his holy cōuer
ſacyon humility obediēce paciēce. &c.
And to thꝛ true beleſe are referred the
ſe placꝛ of Paule Ro. 10. Who ſo euer
dothe

dothe cal on þ name of our lord shal
be saued: & that. 1. Coz. 12. none can say
our lord Jesus but in þ holy ghoſte.

¶ Barnes.

AND that all that haue ſuffred
and cōfeſſed his name be ſaītes
and that all they do prayſe and laude
God in heuen moze thē I oꝝ any māſ
tonge can expreſſe.

¶ Standyſhe.

AS you do take it, this is alſo er
ronpous. Foꝝ you thynke thys
your own ſuffringe which is foꝝ your
treſpas, here to haue place, as appea-
reth by your wordes afterwarde, ſay-
inge yf ſayntes pray foꝝ vs you wyl
then pray within an houre. But thys
beleuyng is nought, and nothyng
els but damnable arrogancy. Trueth
it is, þ ſuche as foꝝ cōfeſſyng Chriſtes
name ſuffre death foꝝ his ſake & cauſe
beyng martyrſ, þ is to ſaye bearers
of wytnes of his death (pena non faſit
martirē ſed cauſa) The payne maketh
nat

nat a martir or wytnes but the cause
of the payne) they be sayntes in heuē:
as Ioh Bapt. Paule, Peter, James,
wth other, whiche folowed Christe, &
myght saye propter te mortificamur,
for thy sake we be mortified. Ps. 43.
et. Roma. 8. And for that be they now
sayntes in heuen: accordyng to Chri-
stes promysse. Ihon. 12. Vbi sum ego il-
lic erit et minister meus: & Mar. 8. qui
me confessus fuerit corā hominibus cō-
fitebor et ego eum coram patre meo.
Where as I am there shall also my
minister be: and Mar. 8. he that cōfes-
seth me befoze man I wyl cōfesse him
befoze my father: But suche as for
theyr deseruinge, for felony, murdre,
treason, or heresy do suffre death, can
nat say to our sauour propter te mor-
tificamur, for the we be mortified, so
that by the tytle of sufferynge they can
challenge no inheritaunce, as sayth S.
Augustine in declarynge the. 144. Ps.
bycause that for theyr offence they suf-

D. i.

fre

fre & by that do nat obtayne the blessing of Chyst Math. 5. Beati qui persecutionem patiuntur propter iusticiam quoniam ipsorum est regnum celorum. Blessed be they that suffer persecutyon for iustice sake: for they is the kyndom of heuen. But from they sufferynge. Peter. 1. Peter. 4. byddeth vs beware sayinge nemo vestrum patiarur quasi homicida, &c. Let none of you suffer as a felon or murtherer. &c.

¶ Barnes.

AND that alwayes I haue spoken reuerently of sayntes and praysed them as muche as scripture wylled me to do.

¶ Stadysshe.

HERE he plainely sheweth himselfe to be an heretike for hæresis deducit ἀπό τοῦ αἰσούμαι quod significat eligo heresye cometh of a worde which doth signify to chose or to be addicte and stycke to an opinion contrary to the ordinaunce of the church, contemnyng

nyng and despisyng the iudgment
therof, preferring his owne erroneous
phantasye, to þe determinacyon of the
catholike congregacion. Also in thys
his saying þe he wyl do nothyng but þe
scripture byddeth hi, he playly goeth
against scripture in diuise places, as
in the .xv. & xvi. chap. of þe actes the .ii.
ca. of the epist. to the Thessa. which wil
leth vs there to obey more the is wryt
ten: so þe here he proueth hymselfe to
haue an other property of an heretike
which is to go aboute w the worde of
god to destroy the worde of god (as al
heretik) euer haue done, both þe Mani
ches the Delagyans the Arians with
other) wyllyng nothyng to be bele
uyd or obseruyd: but that whiche is
expressedly spoken in scripture. And
this his sayenge playly is repugnaunt
to scripture in these places nowe re
herfed of Thactes & þe Thessa. W ma
ny mo. Also wher he sayeth þe he hathe
euer spoken reuerently of saintes, and

D.ij.

prayed

prayed them &c. Surely I cā not tell whether it be true or nat, but well I wote I neuer herde hym speake any thyng reuerently of them as euery good chysten man doth, & yet I haue herde him prate, I thynke. lx tymes: I suppose fewe good men wyl beare hym recorde of this that he sayeth.

¶ Barnes.

AND that our Lady I saye she was a virgyn immaculate and vndefiled, and that she is the moste purest creature that euer god creatyd and a vessell electe of god of whō Iesus Chryst shulde be bozne.

¶ Standyshe.

HERE yet ignozantly, and as it semeth at vnwares, he goeth forther then the scripture speketh. Als we parceyue by all his erronious doctrine, he wolde neuer wyllyngly graunt any thyng but þis in scripture, al be it here with the churche, he dothe professie that our Lady dyd cōtinue a vyrgin

gin styl, by that he sayeth she is the
moſte puriſt byrgyn, not onely þ̄ ſhe
was a byrgyn. And this ſayinge is as
true as any parte of the goſpell, and
yet it is nat there: it hath no other
grounde but the auctoryte of þ̄ chur-
che, whiche Barnes vtterly hath re-
fuſid and made exclamacion againſt:
And therfore nowe iuſtly burned by
the cenſure of the ſame. ¶ maruayle
gretely why he wyll not as well with
the church aſcribe vnto her the ſwete
ſonges in the Canticles containned:
Why dothe he denye (as he dyd at
Barkynge in declarynge Magnificat)
her to be conceived without original
ſynne, ſeynge the church hath recey-
uet it: why with þ̄ church wyll nat he
call her (as ſhe is) a Quene: Was ſhe
not borne and gotten de regia ſtirpe of
the ſtocke of kynges: may nat the mo-
ther of the chefe kyng regis regum ac
domini dominancium, the kyng of all
kynges and lorde of al lordes, iuſtely

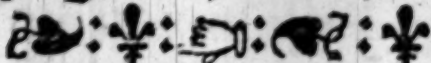
D. iij.

be

be called a Quene: Is not the spouse
of a kynge, a Quene? Whereof is she
then Quene: nat as the Church doth
syng regina cœli the quene of heuene
Was she not fygured by dyuers que-
nes in the olde Testamēt? Deus enim
tantā eam fecit (inquit quidā) ornauit,
honorauit, gratiarum donis impleuit,
potestate et gloria in cœlis coronauit,
vt in puro homine, hoc est in ea bonita-
tis suæ diuitias, abyssum largitatis, be-
neficentiæ suæ consūmationē, potentiæ
suæ (vt sic loquar) terminū, atq; naturæ
miraculum ostenderet, in omnibus illus-
trissimam atq; preclarissimam eam faci-
ens, vt pote tantam quantā puram crea-
turam ipse facere, aut quanta fieri illa
potuit. Hanc enim ob causam vniuersa
ecclesia ei laudes preconia, honores, of-
ficia deuocionis atq; venerationē, quan-
to potest studio, tribuit. Vocat eam regi-
nam misericordiæ, matrem gratiæ, para-
disi portam, stellā maris, et si que huius
modi laudis, honorisq; alia sūt nomina,
magna

magna eidem pietate tribuēs , ascribit
hec ille . That is to saye , god hathe
made her so myghtye (sayeth an holy
father) so Decked her honoured her , re
plenished her with gyftes of grace ,
so crowned her with power in gloyre ,
that in a yerthly creature , that is to
saye in her , he hath shewed the ryches
of his goodnes the depnes of his ly
berall fredome , the consumacyon of
his benefycence and (yf I may speke
it) the ende of his power , & a meruell
or wonder of nature makynge her
moste excellent and moste clere , yea e
uen so muche as other she coulde be
made , or he colde make any lyuely cre
ature . And for this cause the holle ca
tholyke Church with all study and
diligēce dothe attribute to her laude ,
praysse , honour , deuties of deuocyon
and worshippe . She calleth her Que
ne of mercy mother of grace , the gate
of paradysse , the sterre of the see with
all other suche lyke names of laude &

D.iiii. honoure

honoure, throughe a feruent godly
zeale, ascrybynge to her. Thus muche
sayth he. 

¶ Barnes.

THEN sayde M. Sheriffe you
haue sayde well of her before.
And he beyng affrayed that Maister
Sheriffe had ben or shulde be agreued
with any thyng that he shulde saye,
sayde Maister Sheriffe yf I speke any
thyng that you wyll me not, do no
more but becke me with youre hande
& I wyl streight way holde my peace.
For I wyl not be disobediente in any
thyng but wyl obey.

¶ Standyshe.

NOwe as he fayneth he wolde gy
ue no occasyon of sclaunder or
offence Sed sero sapiūt phruges, But it
is to late of had I wylst. Now he saith
he is afrayed to displease (illic trepeda
uerunt timore vbi non erat timor, The
re sayth the pzophet (men do tremble
where is nothyng feare woꝛthy) wher
as be=

as befoze he schulde haue ben afrayed
to displease God with hys errours.
Nowe se I praye you howe obedient
he sayth he wyl be, which befoze tyme
was euer disobediēt to god and man,
euen to mē of honour as to Byshops
and other, yee to the very auctozite of
the Church, whiche wolde stryue a-
gaynste it, euen agaynste the heade of
it our soueraygne Lorde and mayster
the kynges graces iniuncyons and
statutes. His pratyng and bablyng
was euer agaynste them as far as he
durst. What obediēce was in you M.
Barnes when you contrary to youre
pmesse befoze y^e higher powers made,
wolde be ordered by no gently facyon
but sayde you wolde reason the mat-
ter with the best of them. &c.

[Barnes.

After this there was one that as-
ked him what he sayde of the sa-
crament of the aulter. Then sayde he
vnto mayster Dope which was there
D.v. presente



presente M. Pope ye knowe and M.
Ryche yf ye be alyue that there was
one accused befoze my lord Chancellor
for denyng of the Sacrament,
and for faute of a better I was assygned
to the examinacyon of hym in the
Galery, and after longe reasonyng
and disputacyon I declared and sayd
that the Sacrament beyng ryghtly
vled and accordyng to scripture doth
after the worde spoken by the preste
chaunge the substaunce of the breade
and wyne into the very body & blode
of Chryste: were not these my wordes
sayde he? Yes sayde M. Pope. Then
beare me wytnesse (sayde he) that I
erre not in the Sacrament.

¶ Standylle.

Although you dyd not deuyt
Sacramēt, yet haue you sclaunderously
rayled agaynst other Sacramentes,
lyke as some other of your afynite
haue done, yee and althoughe
you denye not thys blessyd Sacrament

ment, yet haue you ofte spokē against
the godlye order and ceremonies ad-
mytted, yee cōmaunded by the Chur-
che to be vsyd aboute this holy & blef-
sen Sacrament: As I suppose you
wolde at this tyme haue spokē, yf you
had declared your myde further, what
you dyd meane by this that you now
sayd, beyng ryghtly vled & accoꝝding
to scripture: I wolde you had opened
your minde herein, and then we shuld
haue pceiued your noughtines moze
planly. He also I pray you, howe he
sayeth, not moze arogaūty then fo-
lyshely, that he was put to the exami-
nacyon of one, foꝝ lacke of a better as
thoughe there had not bene many bet-
ter then he, mete foꝝ that offyce.

C Barnes.

Then sayde he haue ye any thyng
els to saye: There was one then
asked him his opinion of prayinge to
Sayntes. Then sayde he, well, nowe
of Sayntes you shall here myne oppo-
nyon

nyon. I haue sayde before what I
thynke of them howe that I beleue
they are in heuen and with god, and
that they are worthy all y^e honer that
scripture wylleth them to haue, but I
saye thzough out all scripture we are
not cōmaūded to pray to any saintes,
therfore I can not noz wil not preach
vnto you y^e saintes ought to be prayed
vnto. For then I shulde preache you
a doctryne of myne owne heade.

¶ Standishe .

THere is an olde heresye y^e sayeth
saintes be not yet in heauen: we
can not (say they) proue it by scripture
they denye these of Paul to proue it,
cupio dissolui et eē cū Xpo Phil. 1. Scim⁹
q^d si terrestris dom⁹ nra dissoluatur, &c.
2. cor. 5. I desyre to be lowsed & to be
with Christe, Phil. 1. We knowe that
yf our yerthly mancyon, where in we
nowe dwel, were destroyde, y^e we haue
a bydyng ordered of god. &c. 2. Cor. 5.
With many mo places of scripture:
whiche

whiche thyng if it be so of these places
proue it not. Howe doest þ knowe
sayntes be in heuen: onely by þ church,
which truely so doth teach the. Thou
hast then no scripture þ leadeth the
to that beleue. Wylt thou therfore at
thy pleasure, now receyue, and now
forsake the auctorite of the churche?
O obstinate blyndnes. yea & further
to speke here of. How cā it be in scrip-
ture, þ impudente heretyke, the praiser
vnto sayntes? As for in the tyme of
the olde lawe there were none in heuē
to be honoured, for Christe hym selfe
was, primus resurgētium et primus as-
cendentium in cœlum, The furste that
dyd ryse, & the furst that dyd ascende:
And as for in the newe testament the
wynters of it were almost the fyrste (a
fewe excepte) of the sayntes that be in
heuen. Therfore cōcernyng prayenge
to saintes it shalbe sufficient to a true
christen man, to haue testymonye of
suche holy doctours, as were after in
Christes

Christes church: as S. Ambrose, S.
Jeram S. Augu. with other. Mo-
reouer shulde thou preach a doctrine
on thyne owne heade, if thou prechyd
prayinge to sayntes, seynge the church,
by whose iudgement þ art nowe
burnt, doth teache the this doctryne?
Doest þ set no more by the auctoryty
of it then so? It is not the body pee &
the spowse of Christe Ephe. i. 7. 5. Is
she not our mother which hath newly
regenerate vs: 1. Coz. 4. At nemo relin-
quat legem matris suæ Prouer. i. 8. Let
none forsake the lawe of his mother
whiche wordes be not vnderstande of
our carnall mother but of our spyri-
tuall mother the Church. Moreouer
haue we any thyng firme and styd-
fast besyde her? Surely he that bele-
ueth not þ church, can not beleue the
scripture, seinge that heretykes many
tymes haue denyed some one boke
some an other, yea and some all, as þ
Maniches denied the holle olde testa-
ment

mēt, Luther certayne of the Epistels
of Paul and James, with some other
that haue denyed the holle newe testa
ment: whiche thynges caused saynte
Aug. to say, in epistola fundamenti, nō
crederē euangelio, nisi ecclesiæ auctho
ritas me cōmoneret. I wold not (sayth
he) beleue the Gospel, but that the auc
thoritye of the church doth cōmaūde
me. Wherfore it doth folowe that the
true vnderstādyng of scripture must
be examined by the iudgement of the
churche, & the olde auncyent fathers.
By whose auctoryty I praye you M.
barnes was Bartholomeus Gospell
and Nychodemus repelled and luke
and Markes taken: Were nat Bar
tholomeu and Nychodem conuersant
with Christe, and therfore more mete
(as it shulde appere) to wyte the Go
spell then other Luke or Marke, whi
che were neuer bodely with hym, at y
least waye not bothe of them, and yet
the Church gyded by the holy ghoſte
receyued

receyued theyrs and dyd forsake the
other? Is th^e smal auctorite that you
gyue no credence to it? or is it weaker
then it was? Is it not styll, fundamen-
tum et columna veritatis. 1. **Cl. 3.** The
pyller and grounde of trueth? Was
not the very order of baptyme com-
maundyed by Christ. Math. vlti. Bapti-
sate in nomine patris et filij et spiritus
sancti. Do you baptise in the name of
the father the sone and the holy gost,
altered and chaunged baptisynge. In
nomine Iesu Christi. In the name of
Jesus Christ. Act. 2. 38. &c. And yet
the former fashyon receyued againe
by the auctorite of the Churche after-
warde: muche rayther in matters of
smaller weyght accoꝝdyng to y^e tyme
maye be alterynge in oꝝdynaunce co-
cernynge the welth of the congraga-
cyon (tempori seruiendum est. Rom. 12.
We muste serue the tyme, sayeth saith
Paule) which yet do bynde to deadly
synne as it maye be gathered. Ro. 13.
These

These thynges nowe well marked &
iustly ponderyd, what deuelyshe pop
son is it to saye, yf he shulde preache
sayntes to be prayed vnto, the shulde
he preache a doctryne of hys owne
heade, seyng it is the determynacion
of the Churche many hundreth yeres
ago, yee and that with strong reason
groundyd vpon scripture: Therfore
this maye well be called a doctrine of
his owne, pykyd furthe of olde here-
sies newly scoured (olde heresydes I
saye of Valent, confutyd a. 90. yeres
ago) to preache agaynste prayour to
Sayntes ordayned by the Churche
grounded on scripture, & reason, with
a confyrmacion of many auncyēt doc
tors. Paul the vessel of eleccion. 1500.
yeres and moze past, desyred the Ro-
maynes. Capi. 15. the Collo. ca. 4. the
Tessa. 1. Tessa. 5. to praye for him, whi
che thyng he desyrynge of them that
were synners trustyng to be helped
throughe theyr prayer, shal we not de-

E. 1.

lyze

desyre them beyng present with Chryst
to praye for vs: may they do les nowe
that be in heuen, then those þe be syn-
ners here in the earth? Hac enī fiducia
(inquit Augu.) illos orare nō debimus,
vt in illis oēm spem nostram collocem⁹,
tanq̃ illi potentes sint ad prestandum ea
que cupim⁹. Qm̃ hoc modo solū deum
orare debemus. Sed hoc tm̃ a sanctis spe-
remus, vt ipsi velint a deo petere id p̃a
nos assequi optamus: hinc Psal. 120. Le-
uauī oculos meos in mōtes, vnde veniet
auxilium meū. Sed ne quis existimet, q̃
ipsi montes, i. sancti, auxiliū essent datu-
ri, statim sequitur, auxiliū meum a dñō:
que verba exponēs augustinus ait Noli
putare q̃ ipsi montes tibi dabunt auxi-
lium, accipiunt enim quod dant, non
de suo dant. Hec Augu. Albeit we must
not (sayeth saynte Aug.) so desyre the
to praye for vs, puttyng our holle
trust in them, as though they were of
suffycient power, to gyue or graunte
those thynges whiche we desyre: for
thus

thus after this maner we muste pray
to god onely. And of sayntes we loke
for no other helpe, but that they woll
aske of God for vs it that we desyre
to obtayne. Wherof Psal. 120. I haue
lyftyd vp myne eyes vnto the hylles,
fro whence my helpe shall come: But
lest you thynke the hylles, that is to
saye, the sayntes shulde or were able
to gyue you helpe, it doeth folowe, my
helpe is of God, whiche wordes he ex
poundinge sayeth do not thynke that
the sayntes can or wyl gyue the helpe,
they do receyue it that they giue, they
giue it not of their owne. Thus much
sayeth saynte Augustine. Therfore in
our prayer we euer desyre mercy and
remission of God, & onely intercession
of sayntes: Fili redemptor mundi deus
miserere nobis, &c. Sed dicimus sancta
Maria ora pro nobis, &c. et ideo fatemur
(Hebr. 7. 1. Iohn. 2. hebre. 4.) Christum
potentissimū esse aduocatum, nec credi
mus eum talem esse pontificem, qui non

E. ji

possit

possit compati infirmitatibus nostris,
quippe qui per oīa tētatus est pro simi-
litudine carnis absq; peccato. Scio quo-
que quale perhibeant de Christo testis-
monium prophete. In illa die stabit ra-
dix iesse in signum populorū, ipsum gen-
tes deprecabūtur. Esay. 11. Vultū tuum
deprecabūtur oēs diuites plebis. Psal.
44. Adorabūteum oēs gentes Psal. 71.
Filioli non dico vt peccatis, sed si quis
peccauerit, aduocatum habemus apud
patrē, Iesum christū iustū, et ipse est pro-
piciatio pro peccatis nostris, 1. Iohn. 2.
We saye O sonne of god redemer of
the worlde haue mercy on vs. &c. But
we saye blessed Lady oꝝ holy Mary
praye foꝝ vs. So that I do graunte
(Hebre. 7. 1. Iohn. 1. Hebre. 4.) Christe
to be moſte myghty aduocate, noꝝ we
haue not hyni an hygh pꝛeſte whiche
can not haue cōpaſſyon on our infyꝛ-
mityes, but was in all poyntes temp-
ted, in lyke maner, but without ſinne.
I knowe alſo what yꝛ prophettes ſay
of

of christ: At that daye sayeth Esay. 11.
Shall stande the roote of Jesse for a
saygne to the people, and hym shall
they praye vnto. All nacjons shall
praye to hym Psal. 71. My chylde
I do not save you shulde synne, but
yf any do synne we haue an aduocate
with the father Iesus Christ y^e rygh-
tuous, and it is he y^e obtayneth grace
for oure synnes. 1. Iohn. 2. Therfore
we do not so desyre intercessyō of sain-
tes, that therby we desyre no helpe of
Iesus Christe, but so muche more we
desyre it. Christe Iohn. 14. sayeth no
man cūmeth to his father but by him
he is the waye, come therfore sayth he
(Math. 11.) vnto me all you that la-
boure, & you shall be refreshed: what
so euer you aske my father in my na-
me (Iohn. 15.) he wyl gyue it you. He
neyther sayeth in the name of Mary,
Paule nor Iohn. For none can quen-
che our thirst but onely he, none can
remytte synne of his owne power but

onely he : so þ what so euer I aske of
God the father, it muste eyther be in-
medyatyly oꝝ mediately foꝝ hys sons
sake. And this is the cause that euery
pꝛayer (þ be called collettes) do ende
at all tymes . Per Christum dominum
nostrum. &c. Loꝝde graunte our pety-
cyon thꝛoughe the merettes of Iesus
Christ. If you byng in Daule. i. Ct.
2. affyrmyng to be but one mediatour
oꝝ meane : I aunswere vnto you that
the woꝛdes there nexte folowynge do
Declare his intent, whiche are these :
which gaue hym selfe a raunsome foꝝ
all men: he was onely our redemer &
reconcyler into the fauoure of god a-
gayne, and so our only meane , which
toke oure synnes on hym (penam pro
peccatis, pūesshemēt foꝝ our synnes)
1. Pet. 2. ouercōmpnyng the deuyll. Luk.
11. but we haue mo meanes as concer-
nyng intercession , euery one muste
thus be a meane foꝝ other, & yet chꝛist
thus is the chief meane, but he is not
alone

alone, as he is the chyeffe lyght of the
worlde. Ego sum lux mundi. I am the
lyght of the worlde. John. 8. But not
alone fo; Math. 5. Vos estis lux mundi
You be the lyght of the worlde. He is
the chyeffe Shepherde. John. 10. but
not alone dedit alios pastores. &c. He
made other sheperders. &c. Eph. 4. he
is the chyeffe keper of man. Quid fa-
ciam tibi o custos hominū. What shall
I do to the o keper of man? Job. 7.
But not alone. Angelis suis mandauit
de te vt custodiant te. He hath comaū-
dyt his angels to kepe the. Psal. 90.
And euen lyke maner it is of interces-
syon. fo; sayntes do aske fo; vs, but
that is onely in Chrystes name. And
to aske the father in Chrystes name is
no other thyng but to haue cōfydēce
that througħ Chryst we shalbe herde,
and also to aske those thynges þ̄ per-
teyne to our saluacyon (Iesus enim ser-
uator est fo; Iesus is a sauour) o; els
it is to aske, per misteria humanitatis.

E. iiii.

Christ

Christi, for the mysteries of Chrystes
hnmianpty. But none of these thre
wayes is omptted by intercessyon of
Sayntes, but rayther mayntayned
for they know moze perfutely then we
do, howe, what, where, & when, to aske
for vs, in that name, If you saye they
pray for vs, and that it is theyr deuty
so to do: therfore we nede not to desire
them to praye: The I make vnto you
a lyke argumente. Euery good man
here lyuyng is bounde to praye for
me (charitas enim id expostulat, the cha
rytpe of god requireth yt) Therfore
I nede not to desyre you here to praye
for me, which yf you graunt, then wyl
S. James. Paule, yee & Chyste hym
selfe be agaynst you. If you saye it is
a token of mystrust to go to any other
then to Chyste, then I answere that
you must blame Paule of þ mystrust,
whiche desyred euen the prayers of
synners, notwithstandinge he knewe
Chyste was onely the gyuer. Wher
fore

foze yf you say, Christ is so mercyfull,
that he wyl forgyue me as gladly as
I wolde be forgyuen, euen at one mo-
cyon of my contryte herte, what nede
we then to pray to Sayntes for inter-
cessyon? I saye agayne to you, seynge
he is so mercyfull what nede we here
lyuyng to praye one for an other? or
why dyd Paule desyre intercessyon,
beyng an electe vessell, which knewe
the secretes of God? Surely I can
make no other answer, but that all
this intercessyon and prayer do h re-
doude pryncypally to the honouryng
laudyng, extollyng, and magnifieng
of goddes name and to hys glorie,
lyke as doth the honouryng of sayn-
tes, which were besyde my purpose to
speke of here, bycause my wyl is only
here, breisly to improue these heresynges
& noughtie sayinges of Barnes at y
tyme of his death. Albeit shortly god
wyllyng I wyl set furthe a cofuta-
cion of an other of his damnable oppo-

E. b.

nions

nyons spoken at the Towre gate the
same moynynge he was burnt, which
was that prayour coulde not profette
the soules depertyde. &c.

¶ Barnes.

NOtwithstandynge whether they
pray for vs or no & I refer to god

¶ Standishe.

A Good chysten man wolde haue
gone no further then the congre-
gacyon of Chystes churche, that is to
saye, in this region & kynges maiesty
with his learned counsell.

¶ Barnes.

AND yf Sayntes do praye for
you, then I truste within thys
halfe houre to praye for you Mayster
Cheryffe, and for euery Chysten man
lyuyng in the fayth of Iesu Chyrt,
and dyenge in the same as a Sainte.
Wherfore if the deade may praye for
the quicke, then I wyll surely praye
for you. 20: 21: 22: 23:

¶ Standyshe.

¶ Dams

O Damnable presumption. Who
dyd euer here oꝛ rede of any mā
that with suche presumptuous arro-
gauncy, with such arrogaunt presūp-
cyon, wolde temerously appoynt and
determyne the tyme hym selfe (Quod
pater posuit in sua potestate, which is
onely knowen to god) Whē he shuld
be accepted to the fruiçyon of the Dey-
tye: None of the Apostles, none of the
martyrs durst speke that: but Barnes
a stynkinge martyr (μαρτυρ αἰσχροῖος
A wytnes of heresy) wolde make hym
selfe sure to be in heuen befoze his as-
shes were colde. O arrogaunt presūp-
tyon, next cosyn to desperacyon. Loke
what case he is in that thus endyd hys
lyfe: doubtyng also whether sayntes
pray foꝛ vs oꝛ no, yee rayther affyꝛ-
myng the contrary, whiche is plaine
heresye, seyng the Church dyrected
with the holy spirite of God dothe
teache vs that Sayntes pray foꝛ vs:
And that, partly, foꝛ that saynt Paul
sayeth

sayeth. 1. Corin. 13. Siue prophetiæ eua-
cuabūtur, siue linguæ cessabūtur, charitas
nunq̄ excidet, sed erit nobiscum quasi
indiuiduus comes. Though the prophesy
fayle, though tonges do cease, yet cha-
rity neuer fallyth awaye, but it shal-
be with vs styl inseperable, Yee ray-
ther increasynge, and more feruente,
after the impedimētes of the fleshe be
gone, fayth & hope extinct. Also part-
ly seynge. Hebze. 7. & 1. Joh. 2. Chyriste
our head doth pray for vs, why shuld
we not thynke, and surely beleue the
membres of the same heade gloryfied
to be comformable to hym, & to praye
as he dothe, makynge intercessyon for
vs: or be they more vncharitable now
then they were lyuyng here? Here
they prayed: but charyte wyll praye
when most good & profyte may come
therby, & when they may best be herde
& be most in fauour: but that is now
they be in heuen: or els you must saye,
they be now not so parfayte, as they
were

were here luyng, when they coulde
praye. We & they be all but one body
mysticall, Christe oure heade: but na-
turally membris of one body muste
euery one helpe other ergo. &c. Also we
rede. 2. Macha. 15. that the Prophete
Jeremy luyng in Lymbo prayed for
the cyte and the people of god: What
shall he and other Sayntes do now
beyng in heuen as Barnes graunteth
they be. If you saye the booke of the
Macha. is not in the Canon of the
Hebrewes I aunswere, that dothe not
proue those thynges to be false that
are wyten therin. For the the gospel
shulde be false, bycause the Jewes re-
ceyue it not into theyr canon: we take
testimony of these bookes, bycause the
Churche hath receyued them (sayeth
saynte Augustine) not for bycause the
Jewes haue other receyued or reiec-
ted the. Non iudei sed ecclesia pro cano-
nicis habet libros Machabeorū testatur
aug. 18. lib. de ciuitate dei. cap. 36. The
Jewes

¹
in earth
2. in heauen

2 macha-
15. 14.



Jewes haue not (sayeth he) receyued
the booke of the Machabes, but the
Church of Christ hath approued the.
And besyde this, to proue those booke
lawfull, it semeth we nede no other
testymony, but Christe him selfe, whi-
che came to expulse all errours furth
of his lawe: Then yf there had bene
errours in these bokes of the Macha.
Christ when he came, wolde haue re-
dressed them: but he left them as he
founde them: Therfore we may gyue
credence to them, knowynge (as saint
Augu. sayeth loco preallegato In the
place recytd) they be receyued of the
Church of Christ, though not amōge
the Jewes: The same sayeth Saynte
Iero. 2. Pref. S. Ambro. de Patriar.
And yet dare Barns forsake hit: Fur-
thermoze Jeremie. 15. God dyd saye.
Si steterint corā me Moyse et Samuel
non est anima mea ad populū iustū. If
Moyse and Samuell shulde make
intercessyon for thys people, I will
not

not here them. &c. Also Luke. 16. the
ryche glotō buried in hell could pray
vnto Abraham, what then can good
holpe sayntes in heuen do: thys was
no parable (sayth sainte Ambrose) but
res gesta a thyng done And Apoc. 6.
Vox interfactorum est vindica sanguinem nostrū. The voyce of the martirs
is, reuenge our blode. Haue they that
prayer onely, and other sayntes none
at all? Where is charyte then? where
is thē mercy that shuld be in our saup
oure? is his mercy (Cui proprium est
misereri whos proprietye is to be mer
cyfull) turned holly into reuēgemēt?
Paule, Peter, Jhon, James, wyth o
ther here lyuynge had power to cure
disseases: yee euen the shadow of Pe
ter. Act. 5. and the napkyn of Paule
Act. 19. coulde heale the sycke: is theyr
myght extenuate? Desyred Paule hys
imperfeccion wyll yng to be dissoluid?
Nōne cōfortatus est principatus eorū
Psal. 138, hinc Iero, aduersus vigilantia
tuo

dicis in libello tuo q̄ dum viuimus mu-
tuo orare possumus postq̄ autem mortui
fuerimus nullius sit pro alio exaudiens
da oꝛo, presertim cum martres vltione
sui sanguinis. Apo. 6. Obsecrantes impe-
trare nepuerunt. Si apostoli et martires
adhuc in corpore cōstitute possūt orare
pro ceteris, q̄n adhuc de se debent esse
soliciti, quando magis post victorias, co-
ronas et triumphos? vnus homo moyses
sexcentis milibus armatorum impetrat
a domino veniam. Exod. 32. Et stephan⁹
imitator domini sui et primus martir in
christo, persecutoribus veniam deprecatur.
Act. 7. et postq̄ cum domino esse ce-
perint, minus valebunt? Paulus apostolus
Act. 27. 276. sibi dicit in nauis ani-
mas cōdonatas, et postq̄ resolutus, ceperit
esse cum christo, tunc ora clausurus
est, et pro his qui in toto orbe ad suum e-
uangelium crediderunt mutare non po-
terit, meliorq; vigilantius canis viuus
q̄ ille leo mortuus. Recte hoc de ecclesi-
aste proponeres si paulū in spiritu mor-
tuum

tuum cōsetetur. Hec Ieronimus. That
is to say, is not they? power augmen-
tyd: Psal. 138. Wherof sainte Jerome
wrytynge agaynste Vigilantym
the heretyke, sayth: thou doest declare
in thy boke that whyles we lyue, we
maye pray one for an other, but after
we be dead, none shall haue his pray-
ours herde for other, and that specy-
ally seynge the Martyrs desyryng re-
uengement of they? bloude (Apoc. 6.)
coude not obtayne. If the apostuls
and martirs here lyuyng coude pray
for other, whē they were in doubte of
them selues, howe muche more maye
they praye now beynge crowned af-
ter they? victoꝝ: Moyses one man
obtayned remysion of god for. vi. hu-
dereth thousande. Exodi. 32. And Ste-
phan folowynge the steppes of hys
Mayster beynge the furste martir and
wytnes of Chrystes bloude & death
askyd forgyuenes for his persecutoꝝ
Act. 7. and nowe when they be wyth

f. i.

god

god can! they do lesse. The apostle
Paule Act. 27. sayth he had two hun-
dred and fofescore saue. iiii. persons
gyuen to him which for his sake were
saued in the see, & now we muste he shut
his mouth beyng with Christ, & must
nat ones speke for the, which through
his preachyng and Episties haue be-
leued. Is Vigilantius a lyuyng dog
better then Paule a dede lyon. & thys
thou hadest sayde well of that greate
preacher yf we shulde graunte him to
be deade in spirite. Thus muche saith
saynte Jeronic. If you say sayntes do
not heare vs they knowe not of oure
prayer: I answere with saynte Augu.
that the knowledge they haue cometh
onely of God, and that, throughe hys
reuelynge vnto them. But yf you go
further and aske, howe I knowe, that
god sheweth them, that I desyre them
to make intercessyon for me: you shall
rede Gen. 18. that almyghtye god in-
tendynge to subuerte certen cytyes,
sayde

sayde, num celare potero Abraham que
gesturus sum. &c. Can I kepe close fro
Abraham my purpos that I do inten
de: Then maye I saye, howe muche
lesse, wyl he kepe close any thyng fro
the holy sayntes nowe in heuen, wher
as the lest of them (qui minor est in reg
no dei maior est illo. Lu. 7. the lest in
heuen is greater then he Lu. 7) is mo-
re entyerly belouyd of god, then Abra
ham was then beyng mortall: Nunc
enim similes ei sūt, now they be lyke to
hym, as Joh. promysed. 1. 10. 3. ergo. &c.
O lord, what do they not se, which se
him that seyth all thynges: Further-
more that sayntes by goddes permis-
syon, do here our prayours, I haue
better and stronger proues, then you
haue for the contrarye parte. Albeit
this ons graūted that sayntes do pray
for vs, and if theyr praier doth profite
vs and also redounde to goddes ho-
noure (whiche thynge I trust I haue,
and shall suffyciently proue) the who

Luke. 7.
ver. 20.

is so folyshe, to denye the sayntes to
haue suffycient knowledge of oure
prayer: Yet neuertheles in the waye
of reasonynge, I graunte (though
this saying be not true) that sayntes
do not here, nor knowe of my interssi-
on made to them: doth it then folowe
that I shulde not praye to the, or that
they do not praye for me, or that theyr
prayer shal not profyte me: Suppose
that a man here lyuynge, beyng loc-
kyd in prysyn, faythfully and feruen-
tly dothe crye, and call for the prayer
of all holy men here in Chyestes chur-
che militaunte, whiche knowe not of
his petycyon made to them, shal not
their prayours helpe him befoze god:
or elles shal we erroniously saye that
we qui participes Christi facti sumus,
whiche be made partakers of Chyste
He. 3. must not be as the prophete saith
Psal. 113. participes omniũ timencium
dominum, et custodiẽtium mada ei:
nunquid membrum non est particeps to-
tius

tl' corporis : Partakers of all that
feare God, and kepe hys cōmaunde-
mentes : Is not the membze parta-
ker of the holle body : Do we not be-
leue the cōmunion of sayntes & euey
membze in Chystes church is partaker
of others good dedes : And be not we
and they in heauen all one body my-
stycall : gather you nowe the sequele.
Moreouer many other doctors cōfy-
me the same : as Damascenus lib. 4.
de Eide orthodoxa. Capi. 16. bryngeth
many thynges cōcerning the prayers
of sayntes : S. Augustine. bpō John.
The. 48. Tract. and the hūdzeth and
xx. Psal. Ciril. the. vi. boke agaynste
Julian : Ciprean wytynge to Corne-
lius, in the fyrst Epistle desyrezeth that
whether of them departe soner furthe
of this woꝛlde, wolde praye to god for
the bꝛetherne and systers : And saynte
Dionise in the celestiaall Hierarchye in
the. vii. Chap. treateth of the prayour
of Sayntes : with many mo of later

f. iij.

tyme

tyme, which haue wytten great booke
of thys matter. Also such as aske whe
re I proue by Scripture that saynts
in heuen pray for vs, I aske the wher
by scripture that power was taken
from them, whiche was gyuen to
them in many places, and comaunded
bothe by James, Peter, Paule, and
Christe, that here luyng we shulde
pray one for an other: doth our saup
our, whiche is al charyte, seing he him
selfe dothe nowe intreate for vs, take
that luyng offyce from hys best be
loued brethren: howe proue you that
by scripture: Loke Zacharye. 1. howe
the Angell of God doth praye for the
chyl dren of Israell to deliuer them
from captiuyte: and Apoc. 5. Quatuor
animalia et. 24. seniores ceciderunt co
ram agno habentes singuli citharas et
phialas aureas plenas odorum et
que sunt orones sanctorum, preterea ca. 8.
alius angelus venit, et stetit ante altare
hans thuribulum aureum et data sunt illi in
censa

cenſa multa vt daret de oronibꝫ ſanctos
rum oimꝫ ſupaltare autẽ quod eſt ante
thronum dei et aſcendit ſumꝫ in ſenſorũ
de oronibus ſanctorũ de manu Angeli
corã deo. &c. et Thob. 12. Raphael archas
gelus dixit Thob. quando orabas. &c.
ego obtuli oronem tuã domino. The. 4.
beaſtes and. 24. ſeniours fell downe
befoze the Lambe haupnge harpes &
golden byalles full of odours, which
are the prayours of ſayntes. &c. Fur-
thermoze in the. vii. Chap. An othes
angell came and ſtoode befoze the au-
ter haupnge a golden ſencer, & muche
of the odoures was gauen vnto him,
that he ſhulde offer of the prayuors
of all Sainthes vpon the golden au-
ter whiche was befoze the ſeate, and
the ſmoke of the odoures which came
of the prayours of the ſayntes, aſcen-
dyd vp befoze God out of the angels
hande. &c. And Thob. 12. Raphael, the
archangel ſayd to Thobye, whẽ thou
dydeſt pray, I offered vp thy prayour
ſ. iij. vnto

verſe. 22

T


apoc. 6. 9
10. 17

unto our lord. What is this carying
but a supplicacyon for vs? Nowe yf
Angels can do this, wyl you deny the
same power to holy Sayntes, seynge
that Luke. 20. homines sancti in gloria
equalis sunt Angelis dei, et etiā Heb. 1.
angelis dei non aliud sint quā ministra-
tori spūs? Cōuincit ergo si Angeli orēt
pro nob; in patria, idem possūt et sancti,
Sayntes in heauen be equall wyth
the angels of God, yea and Hebze. 1.
the angels be but seruauutes or my-
nsters? Wherfore we do conclude, yf
Angels maye praye for vs in heauen
much rather the holy sayntes maye
do the same. As I knowe wel no true
christian doth doubte, but faythfully
dothe beleue, that Sayntes do praye
for vs, and not onely þ, but also that
theyr merytes do profyte vs: as by ex-
ample, we do rede, Gene. 28. that god
blessynge Isaac sayde, I wyl gyue to
the, and to thy posteryte all these regy-
ous, and al nacyns shalbe blessed in
thy

thy fede: Why? se nowe howe the cau-
se is only throught the merites of hys
Father Abraham, bycause (sayeth our
Lorde) Abraham obeyed to my voice,
and obserued my pceptes. Also. 4.
Reg. 16. god answereth to Ezech. pray-
enge for Jerusalem protegam et serua-
bo urbem hanc propter me et Dauid ser-
uum meum, I wyll defende and kepe
thys Cytie for my owne sake, and for
the sake of Dauid my seruaunte. A
lyke thynge to Salomon god sayde. 3.
Reg. 11. O therfore what a damnable
sayeng is it to denye our fastyng our
prayenge. &c. to be meritorious vnto
our selues? Shal any sinne be vnpoy-
nished, or any good dede unrewar-
dyd? Shall not I then be rewardyd
for my fastyng praynge. &c. If our
good dedes were not meritorious,
God wolde not haue promysed vs a
peny for our day hyre. Mat. 20. Paul
wold not haue sayd. 2. Tim. 4. Repos-
ita est mihi corona there is layed vp

f. v.

for

for me a Crowne. &c. Albeit take me
here that I meane al our good dedes
to be onely meretorio⁹ in the merytes
of Chrystes death & passion. And ther
fore yf you wolde proue by Paule to
the Romaynes, oure woꝝkes not to be
meritorius, seing we be frely without
any woꝝkyng iustified. Roma. 3. and
that Rom. 4. to hyin that woꝝketh is
not rewarde reckened of fauoure, but
of dutye. &c. I aunswere that Paule
there proueth no other thing, but that
the lawe coulde not iustifye: he spea-
keth nothyng of oure woꝝkes after
our iustificacion, but onely of woꝝkes
befoꝛe saythe, whiche in dede are not
meritorius, althoughe they be good
civile woꝝkes. But for al good dedes
wꝛought in sayth we shall be rewar-
dyd of god & that is no other thyng
then to saye oure woꝝkes after sayth
be meritorious, yee & that they maye
be meritorious bothe to our selues &
also to other: as bothe  Ambrose &
saynt

saynte Jerome say that we be helped
throughe the merytes of oure blessed
Ladye which thyng the Church doth
also ascribe to sayntes that be in heuē
bothe in collettes and legendes. But
this is not so to be taken, as thoughe
Sayntes had not receyued so muche
as they deserued, seyng Chzist sayeth
Luke. 17. Cum feceritis omnia que pre-
cepta sūt vobis, dicite quia inutiles ser-
ui sumus, et Paulus Roma. 8. Non sunt
condigne passionēs huius temporis ad
futurā gloriā. When you haue done
all that be cōmaunded you to do, saye
yet we be vnprofytable seruautes, &
Paule Roma. 8. sayth, the afflyctyons
of this lyfe are not worthy of the glo-
rye, whiche shalbe shewed vpon vs,
but we must thynke and surely beleue
that all commeth of Chzistes lybera-
lytpe, whiche frely dyd call vs & loue
vs before we loued him: let vs beleue
also, & goddys lyberalytpe ferre passyth
mans, & yet oftymes we se an earthly
Dyance

Pryncce gyue to hys seruaunt for hys
true seruice lādes or fees, to hym & to
all his posterite, whiche they receyue
through the merytes of theyr forefa-
thers, lyke as we may at godd's hāde,
throughe the merytes of hys blessed
sayntes which do nowe praye for vs.

C Barnes.

WEl haue ye yet any thyng more
to saye: then called he Mayster
Shyreff and sayde haue you any ar-
tycles agaynste me, for the whiche I
am condemned. And the Sheryffe an-
swered, no, The sayd he, is there here
any man els that knoweth wherfore
I dye: or that by my preachynge hath
taken any errour: Let the nowe speke
and I wyl make them aunswere: and
no man aunswere. Then sayde he:
well I am condemned by the lawe to
dye, and as I vnderstande, by an acte
of Parlyament: but wherfore I can
not tell: but bylyke for herespe: for we
are lyke to be burnt. **R: G:**

Standyshe

C Standyſhe.

A Rtycles agaynst the : what arty-
cles dyddest þ̄ reuoke at the spyt-
le : what artycles were layde agaynst
the in Cambrydge aboute . xij . yerres
ago oꝝ moze : what artycles then were
regrestred in Daules, which thou vt-
terly then renounçyd : what artycles
dyddest thou flye forthe of the realme
foꝝ, and durste not retourne hyther a-
gayne without a proteccyon : O mys-
cheuous trartour : woldest þ̄ byng in
to the pepuls heades, the kynges la-
wes, wherby thou arte ryghtusly con-
demnyd, to be vnrighitous : O wret-
chyd caytyffe, O thou caytefull wret-
che, with all thy faulteris & adheren-
tes, do you iudge your selfe innocent,
and oure heade the kynges mayestye
with hys noble counsell, to be rygo-
rous oꝝ vniuste, in thys cōmyttyng
the to the fyre : O Jesu what is thys :
he þ̄ so many yerres had sowēd cockle
and mustye cozne, that is to saye, con-
tynually

tynually preachyng herefye, sedicion,
sclaunder. &c. to the vtter confusyon,
and poysonyng of many hundreth
soules, nowe doth he aske for his oppo-
nyons: who knewe them better then
hym selfe: He shulde therfore humbly
with all mekenes and contrycyon of
hert, haue shewed his erroneous oppo-
nyons whiche caused hym to be abiur-
red, & to beare fagottes many yeres
ago. In which opiniōs (I feare grea-
tly) he dyd contynue to his death kyl-
lynge innocentes therwith. We may
therfore perceiue he shulde greuously
haue accused hym selfe, in detestynge
his errours, forsakynge his owne iud-
gemente, wyllynge & besechyng other
that gladly befoze tyme had receyued
and learned his false doctryne & poy-
son, nowe to haue bene sozpy and vtter-
ly to haue despyled & contēned yt: and
not as he dyd, excuse his heresies, say-
ynge he wolde make them aunswere:
where as he shulde haue sayde wyth
her

hert and mynde, I wyl make no aun-
swere, but holly knoweledge my fau-
tes and errours, for the whiche I dye
iustely: beseechynge also euery man to
forsake them with me. &c. but as saint
Augustine sayth. &c. *Vix bene in oritur
qui male vixerit, vt nec male moritur
qui bene vixerit.* It is fewe tymes
seyne, that he dyeth well, whiche hath
all hys dayes lyued euyl: as of the
contrary parte, it is fewe tymes seyne
that he dyeth euyl, which all his tyme
hath lyued well: Gather here at what
you please. It foloweth in hys prote-
stacyon then after: howe that no man
aunswered: & no meruayle. For there
were but thre sortes of men then pre-
sente, the one sorte, that neyther wyth
his preachynge, nor with all the prea-
chynge of other heretykes, wolde be
sclaūdyed nor moued, to wauer in any
poynt of Chrystes fayth, but euer dyd
and do stande styll leanyng to the
pyller that Paul speaketh of. i. Tim
3. which

3. which though it be ofte shaken and
pulled at, yet it can not be moued,
beynge set faste in the sure stone that
wyl neuer fayle nor shynke: Thys
sorte coulde not be sclaundred with his
false preachynge, *pax multa diligentibus
legem tuam, et non est illis scandalum.*
Psalm. 118. Quis nos sepabit a charitate
Christi? &c. *Roma. 8.* Greate quyetues
of mynde they haue, & loue thy lawe
good lord, and they neuer take nor
gyue any occasion of ruyne or fallig:
and *Roma. 8.* who can seperate or de-
uyde vs from the charytye of Iesu
Christe? And therfore they wolde not
aunswere hym: except they shuld haue
made responsyon for the seconde sorte
and haue fownde them selues offedyd
therby (*quis scandalizatur et ego non
trior?* Who is offended, sclaundred, or
hurte in hys fayth, and my hert doeth
not burne for hym? *2. Cor. 11.*) that is
to say for the symple vnlearned sorte,
whiche euer be and shal be as apte to
receyue

receyue the good preachynge, as the
euyl, and the euyl as the good, beyng
lyke innocentes, cōtent in these mat-
ters, to go whyther they be led, to be-
leue what they be taught, not know-
ynge when they be in the ryght way,
noꝝ when they be fourth of yt (qui scā-
dalizauerit vnum ex his pusillis. &c.
Math. 18. he that doeth offende one of
these lytelons. &c.) which soꝛte hathe
no perseuerence noꝝ knowledge to
speake oꝝ reason in matters of lear-
ninge, and therfoꝛe they made no an-
swere. A thyrð soꝛte there were pꝛesēt,
that styffly fauoured hys oppnyons,
beyng poisoned longe befoꝛe thꝛough
hys and other noughty preachynge
full of flesshlye and carnall sensuall-
tye: these soꝛte walkynge nowe in dar-
kenes wolde se no lyght dilexerūt ma-
gis tenebras q̃ lucem. Ioh. 3. they louyd
rather darcken; thē lyght John. 3. (I
pꝛay god bynge thē into ꝑ true lyght
again) so that they dyd nat perceyue

G.i.

them

them selues to be sclaundred. Qui ambulat in tenebris nescit quo vadit he þ walketh in darkenes knoweth not whiche waye he goeth. .i. John. 2. And therfoze they wolde not answere that they were offendyd with hym: Albeit not many wekes ago, one that was cōuersaunt with him in the towre, when he wente towarde Tyburne to suffre execusyon, badē euery man beware of Barnes Doctryne: whose counsell I praye Iesus Chyste gyue euery man grace to folowe. ¶:G:✠:

¶ Barnes.

B V T they that haue bene the occasion of it, I pray god forgue thē, as I wolde be for giuen my selfe. And doctour Stephyn Byshope of Wynchester that now is, yf he haue sought or wrought thys my deth other by worde or dede I pray God forgiue him, as hertely as frely as charitably and without faynyng, as euer Chyst forgauē them that put hym to death.
Standyshe

¶ Standyshe.

SE nowe whether thys be fayned
Scharpte or no. In the thyrde son-
day of Lent at Daules crosse, he so vn-
charytably rayled agaynst thys hono-
rable and reuerende father in God
(which hath euer bene a great mayn-
tayner of Chrystes relygion agaynst
heretykes) that with all the charptye
he had then (I suppose the very same
wherin he dyed nowe) he wente about
to haue ouerthrowen and cast him vn-
der fote, yf that false accusing, facing
bragging, stampynge, and raylynge
wolde haue serued. But what shall
we saye: God is stronger then the de-
uyll, qui nunq̃ deserit sperantes in se.
Which neuer leaupth them that trust
in hym. Iudyth. 13. But euer strength-
nyth his seruauntes agaynst al suche
frantye heretykes. This his charpte
nowe therfore is no other, but lorde I
thanke the agaynste my wylle: It is
onely in the mouthe & tonge, wyllynge

G.ij.

to be

to be reuenged yf he coulde, as appe-
reth by his woꝛdes:partely by that he
so dysdaynfully dyd name my Loꝛde
of Wynchester without reuerence oꝝ
good maner, partely by that so sedy-
ciously he brought in my Loꝛdes na-
me:as who shulde saye the fauourers
and louers of Barnes heresydes shuld
perceyue hereby the great fyꝛe chary-
tye (very hote in dede, nowe at the sta-
ke redy to be burnte) that was in hys
paynted and cloked woꝛdes, and on
the other party the crudelytye (as he
leudly did take it) in my loꝛde of Wyn-
chester, because (as he iudged (my loꝛd
dyd helpe to pꝛocure his death, & foꝛ
that, with his namyng, he wolde (this
as appereth was hys charyte) sturre
his fauters and frenedes togrudge oꝝ
mourmure agaynst my Loꝛde. Was
it not therfoꝛe euen as muche charyte
to persecute hym and all suche to suf-
fre death by the lawe as it is to saue
an innocent from death &

Barnes

C Barnes.

AD N if any of the Coucel or any other haue sought or wroughte yt through malyce or ignoraunce, I praye god forgyue them theyr ignoraunce, & illumynate theyr eyes, that they maye se and aske merc y for it.

C Standyshe.

O What ignoraunce? what rottyd malyce towarde Goddes worde was in thy braynes to impute it to ignoraunce or malyce, whiche through lyght gyuen by the holy Ghoste, was nothing els, but very charyte toward Chyestes flock, that were lyke to haue bene pereshed, yf such rauenyng wol-fes myght haue cōtynued? Wherfore yf any mercye be to be asked herein, it is only because they suffred the to liue so long to poison the Lambes of god, and did not canse y to be burnt many yeres ago. But truely thys thy obsty-nate blyndnes and excusynge of thy selfe, is nothing els, but y suggestion

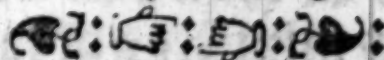
G.iiij

of the

of the deuyl, to cause innocentes and
suche as be prone to heresye, for to
thynke and iudge al Barnes heresies
to be euen holy scripture.

Barnes .

I Beseeche you all to praye for the
kinges grace as I haue done euer
syns I was in prison, and do nowe
that god maye gyue hym prosperyte
and y he maye longe raygne amonge
you, & after hym that goodly prynce
Edward may so raygne that he may
fynyshe those thynges that his fa-
ther hath begon. I haue bene repor-
ted a preacher of sedicyon and dysobe-
dience to the kynges mayestye, but
here I saye nowe vnto you that you
all are bounde by the comaundemēt
of God to obey youre prynce with all
humilite and wyth all your herte, yee
not so muche as in a lōke to shewe
your selues disobedyent vnto hym,
and

and that not onely for feare of the
swerde but also for conscience sake
before god. 

C Standyſſhe.

T H O V praye? Non est speciosa
laus in ore peccatoris Ther is
no acceptable prayſyng of god in the
mouth of a ſynner Eccli. 15. Noꝝ hys
prayer can be herde of god Scimus qm̄
deus peccatores non exaudit We
knowe god doeth not here ſynners
John. 9. But what is moꝝe abhomi-
nable ſynne in the ſyght of god then
heresye, foꝝ whiche thou nowe doest
juſtly ſuffur death: Therfoꝝe this thy
prayour dyenge in heresye and obſti-
nate blyndnes doeth nothyng profet
hys grace. Albeit I truſt all hys true
and faythfull Chriſtyan ſubiectes do
make (euen accordyng to our deuty)
this prayour, that is to ſaye, that hys
grace maye longe contynue in proſpe-
rous health to goddes honoure, and
to our greate comfowth, and that he
G. iij. maye

maye from tyme to tyme espye furthe
all such as thou arte rauenyng wol-
ues and ministers of sathan(2 Coz. 11)
whiche dayly watche and labour to
deuoure & kille the Lambes of god:
and that after him that goodly pry-
nce Edward maye so reygne that he
maye haue grace to abolesse all he-
resyes fourth of the catholyke Chur-
che and congregacyon of Chrystes
flocke in his tyme spryngynge (the
worlde shall neuer be without some)
as his father doeth now for our tyme
&c. Moreover thou sayest thou haste
bene repoztyd a preacher of sedicyon,
& disobediēce to the kynges mayesty:
and with out doute thou haste bene
truely and iustly reported a sedicious
preacher(as appereth by it & I haue
sayde here befoze) & also an obstynate
disobeyer to the kynges mayesty his
iniuncconys. And where nowe thou
sayest with Paule Romanos. 13. Sub
diti estote non solum propter iram, sed
etiam

etiam propter conscientiam, Do you
obey notonely for feare of þ swerde,
but also by cause of cōsciēce, howe oft
hast þ sayde, that mans lawes couldz
not bynde to deadely synne: and yet
the one spryngeth furth of the other:
Whiche oppnyon thy brother Jeram
did reuoke at the spitle at Easter last.
But what nedeth this: what nede we
any other or stronger reproue in thys
matter then hys owne boke prynted
about .x. yeres ago: there he spekyng
of the Testament in Englyshe, sayth,
yf the kynge wolde by tyranny take
the boke from thē that they shuld not
suffer hym: Be these youre wordes
Mayster Barnes: Howe do youre
wordes here agre: 20: 22, ✱

¶ Barnes.

YEE and I saye further, yf the
kynge shulde commaunde you
any thyng agaynst goddes lawe, yf
it be in your power to resyste hym, yet
maye you not do it. 15: 21, ✱

G. b. Standyshe

Standyshe.

SE here the stedfastnes and con-
stauncy of the man: vel Proteo mu-
tabilior. More mutable the Proteus,
fyrste he sayeth if the kynge wolde by
tyranny take the Testamente in En-
glysshe from you: you shulde not suf-
fer hym: and here he sayth, yf y kyng
shulde comaunde any thyng agayst
goddes lawe, we ought to obey and
not resyst. Nōne incidit in scillam qui
vult vitare charibdim. In a voydyng
the smaller inconuenience, doeth he
not fall in to the greater: What abho-
minable heresy is this, to say we must
obey the earthly pryncce, rayther then
almighty God: What payson is it to
saye, we ought rayther to forsake the
heuenly kynge and hys lawes, then
to be disobedyēt to an earthly pryncce,
which wolde commaunde any thyng
dyrectly agaynst goddys lawes: Thys
was lyke to Amasias sayinge Amos:
7. Also sayd not Peter & Ioh. Act. 4.

An

An iustum sit in conspectu dei vos potius
audire(.s.prohebentes) quam deum(.s.preci-
pientem) iudicate: et Act. 5. Oportet deo
obedire magis quam hominibus. et Math. 10.
Christus iubet non timere eos qui occi-
dunt corpus: unde Prouer. 19. Qui timet
hominem cito corruet: hinc Esaye. 5. Noli-
te timere opprobria hominum et blasphemias
eorum. Whether it be ryght in the
syght of god to obey you rather then
god iudge yee: and Act. 5. We muste
rather obey god then man: also Chrysost
Math. x. byddeth vs not feare them
which can but kyl the bodye: And for
that Salomon sayth Prouer. xix. He
that feareth man shall shortly perishe:
And therfore god comaundeth vs Esa.
5. not to feare the opprobres nor blas-
phemes of men. &c. If you had bene a
true chrissten man and not denyed the
boke of the Machabees, the storpe of
the. vii. brethren and theyr mother. 2.
Macha. 7. & of Matathias. 1. Mac. 2
which wolde not obey the kynges com-
maundement

maundement agaynste goddes lawe,
wolde haue taught you so that you
shulde not haue erred in thys matter
so blyndely, contrary both to Scrip-
ture and naturall reason. That is to
say, to p:ferre the obedyence due to
an yerthly p:ynce vnto the obedyence
which we ought to god. Albeit I wold
you shulde not thynke no: iudge me
hereby to be ignoraunt in the obedi-
ence and due seruice that we ought
to the kynges mayestye: and that, in
so muche as saynte Paule and Peter
also in many places haue playnly set
fourth, & at large described our deuty
to his grace belongynge. I knowe þ
we oughe to him obediēce. Roma. 13.
Ois aīa potestatibus sublimioribus sub-
dita sit. &c. Let euery mā submyt hym
selfe to the aucthoryte of the hyer po-
wers. &c. and Hebre. 13. *Obedite prepo-*
sitis vestris. &c. Obey the rulers and
submytte youre selues to them: *Serui*
obedite dominis vestris. Ephe. 6. Col. 3.
Seruaūtes

Seruauntes be ye obedyent to youre
maysters: and Peter. 1. Peter. 2. Sub
iecti estote oi humanæ creaturæ, prop
ter deū, siue regi quasi præcellentī. &c.
Submytte your selues vnto all ma
ner ordynaunce of man, for goddes
sake, whether it be to the kynge as to
the chiefe heade. &c. I know we oughe
to hys grace fydelity, þis is to say, we are
boude to be faythful vnto hym, & he þ
is so is praysed of god Math. 24. and
for this was Ioseph hyghly praysed
Gene. 39. and the seruaunt of kynge
Saule. 1. Reg. 31. Urias. 2. Reg. 11. kīg
Dauid's seruaūt at the persecucion of
Absolon. 2. Reg. 15. with many mo. I
knowe also we onghe reuerence and
honoure to hym. 1. Pe. 2. Deum timete
regem honorate. Feare god and ho
nour your kynge. I knowe we ought
to paye tribute to him Ro. 13. as chřist
him selfe dyd pay Math. 17. I knowe
we ought to pray for him that he may
prosperously perseuer in grace and
vertu

bertu to defende vs: Obsecro primum
omniū fieri obsecratioēs, orōnēs, postu-
latioēs, grāz actioēs, pro oib⁹ hoibus,
pro regibus et oibus qui i sublimitate
cōstituti sūt, vt quietamet trāquillam
vitam agamus in omni pietate et casti-
tate, 1. Timo. 2. I beseeche you that a-
boue all thynges prayours, supplica-
tyons, peticyons, & geuynges of than-
kes be had for all men, for kynges, &
for all that are in p̄eminēce, that we
maye lyue a quyet and a peaceable
lyfe in all godlynnes and honestye. I
knowe that we oughe to the kynges
mayestye these. v. nowe reherfed, whi-
che we be cōmaundyd of god to paye
vnto hym euen by y of Christ Math.
22. Reddite quæ sūt cæsaris cæsari paye
to the kyng that whiche is the kyn-
kes. These thynges nowe well consy-
dered, and iustly pondered, we maye
quyckly perceyue that by no means
we maye in any case with hande or
by olēce resyste or withstāde the kyng
arma

(Arma nra non sunt carnalia 2. Cor. 10.)
The wepung of onre warre are not
carnall thynges) although he shulde
commaunde any thyng directly a-
gaynste goddes lawes: And yet in
this case we shulde not obey vnto hi
but with all humilyty submyte our
selues to hys grace beyng contente
without any stryuyng in goddes qua-
rell to suffer death. But thys can not
here make for Mayster Barnes pur-
pos (whiche blyndly speketh inequi-
uocation) seyng that to resyste maye
be indyfferetly taken other for resis-
taunce with hande, or els for to not
obey: and therfore hit appereth playn-
ly to all indifferent readers that thys
hys sayinge is erroneus: notwithstandinge
the fauerers of Barnes oppyni-
ons wyl saye that he dyd only meane
resistaunce with hande: but I wyl not
go to theyr meanynge but to his erro-
nyous sayinge as it lyeth.

C Barnes.

Then

THEN spake he to the Chyzeffe
and sayde Maister Cheryffe I
require you of goddys behalfe to haue
me comended vnto the kynges grace
and to shewe hym, that I require of
hys grace these requestes fyrste that
where his grace hath nowe receyued
in to his handes all the goodes and
substaunce of the Abbayes: then the
Chyzeffe desyred hym to stoppe there:
he answered Maister Chyzeffe I war-
raunt you that I wyl speake no har-
me: For I knowe it is well done that
all suche superstycyon and I dolatry
be taken cleane awaye. And the kyn-
ges grace hath well done in takyng
it away. But seyng his grace is made
a hole kyng and obeyed in his real-
me as a kyng: whiche neyther his fa-
ther nor graundfather nor his aūce-
stours that raygned befoze hym euer
had, and that through the preachyng
of vs and such other wretches as we
are, which alwayes haue applyed our
holle

holle studyes and gaue our selues for
the settinge forth of the same & thys
is nowe our rewarde. Wel, it maketh
no matter. Nowe he reygneeth: I pray
god longe maye he reygne amonge
you, wolde God it myght please his
grace to bestowe the sayde goodes or
some of them to the comfort of his
poore subiectes whiche surely haue
greate nede of them. ¶

¶ The seconde that I desire his gra
ce is, that he wyll se that mattrymony
be had in more reuerence then it is and
that men for euery lyght cause inuen
tyd caste not of theyr wyues and lyue
in aduouty and fornicacyon, & that
these that be not maryed shuld not ab
hominably lyue in hoisedome folow
yng the fylthy lustes of the fleshe.

¶ The thyrde, that the abhominable
swearers may be ponyshed and strait
ly loked vpon. For surely the venge
aunce of God wyll come on them for
theyr myscheuous othes. Then desyre

red he M. Pope whiche was presente
to haue hym comendyd to M. Edga-
re and to desyre him for the dere blode
of Iesu Chyste & he wolde leaue that
abhomynable swearing that he vsyth
for surely except he forsake it, he wyl
come to some myscheuous ende.

The fourth, that his grace wyl set
fourth Chystes true relygion. And
that seynge he hathe begonne, he go
forthwarde and make an ende: for
many thynges haue bene done, but
yet much more is to do. And & it wold
please his grace to loke on goddes
worde him selfe. for it hathe bene ob-
scured with many tradycyons inuen-
tyd of our owne braynes. Nowe sayd
he howe many peticyons haue I spo-
ken of: And the people sayde foure.
Wel sayd he euen these foure be suffy-
cient, whiche I desyre you & the kyn-
ges grace maye be certefyed of them.
And saye that I most humble desyre
him to loke earnestly vpon them.

Standyshe

C Standythe.

IT was hyghe tyme to loke & take
good hede on thys arrogant wretch
whiche wolde so temerously comende
hym to the kynges grace, and desyre
suche requestes of hys mayesty, and
to instructe hys grace therwyth, as
though he had nede of such heretikes
wysdome or doctryne, as though he
lacked men discrete and wyse counsel,
and had nede of Barnes instructiōs.
Hereby we may lyghtly pceyue what
was his intent and mynde: that is to
saye, yf he & his beates had cōtinued,
hys desyre was to haue had a greate
strocke in euery mater of weight, and
to haue had his counsell, his exhorta-
tions, his teachyng and wysdome to
haue bene greatly regarded, not one-
ly in the comon welth (which was his
chefe purpose as appereth by that so
earnestly euer he spake for the poore &
for the commons) but also of the king
hym selfe, and that thereby all causes

of refozmacyon shuld haue dependid
and hanged ex eius nutu at his becke.
Dyd not he at Chyristemas last at Pau
les Crosse take on hi to redzeffe many
thynges (as he blyndly thought) a
myffe in the common welth , al kynge
there (more lyke a iester thē a precher)
v. folyshe petycyons : Dothe he not
nowe at y fyre euen take on hym lyke
wyse : furthermoze doth he not nowe
take on hym (most lyke him selfe) that
he and suche wretches (wrytches in
dede) dyd refourme those thynges
that were amysse : Where as in dede
he and all hys affynyte , dyd neuer o
ther thyng but vnder the coloure of
the vsurpid power of the Bysshoppe
of Rome, rayle against al godly order
and laudable vles in the Churche of
Chyste, pee agaynst them that were
set fourth by the kynges grace aucto
ryte in hys iniuncyons. Se therfore
howe deadly he dothe lye , loke howe
falsely he dothe accuse the kynges
grace

grace and hys counsell (by whose iudgemente he is nowe iustely condemned) as though his good doynges had bene the cause of his death: sayeng in derpsyon, thys is nowe our rewarde: where as in dede this burnynge was the rewarde of his heresy (whereunto he and they euer gaue theyr holle studye) and of no good acte that euer he or they dyd. Jesu what trayterous arrogancy is thys to saye, he and hys heretycall secte haue made the kynge a holle kynge: Where as the very gospell of God hathe done that, and abolysshed the vsurped power of the Bysshope of Rome, and not mans power nor inuencion (notwithstanding godly men bothe Bysshopes, and other true preachers of y^e gospel, haue syncerly declared this) brought that to passe: seyng that Saynte Peter. 1. Pe. 2. byddeth euerie man to be obedient vnto kynges and princes: and for that it muste nedes folowe, that yf he

were obediēt (of whom al they as they
say, receyued they; aucthority) to prin-
ces, muche rather all Bysshops synce
then of what puiſe oꝛ see so euer they
be of, must be obediēt to princes. Fur-
thermoze, if Peter had had any moze
power then other Bysshops, wolde
Paul haue resisted & withstande hym
as he sayth he dyd. Gala. 2. but it were
besyde my purpos here, to speake of
the abuses and vsurped power of
the Bysshope of Rome. Mozeouer,
tell vs where dyd the Gospell teach
Mayster Barnes openly to sclaunder
any man, oꝛ rebuke any man by
name: which hath bene oftymes his
fashyon befoze in his pꝛeachyng, and
nowe playnly in namynge Mayster
Edgare. O Barnes was thys thy
charyter: hadst thou befoze vsyd with
hym the procelle that the Gospell re-
quyꝛeth. Mat. 18: Here we may know
by thy frut, what maner of treꝯ wast.

C Barnes,

and

AND that hye grace take good
hede that he be not dysceyued,
with false prophetes & teachers and
euill counsell. For Chyste sayth that
suche false prophetes shall come in
lambes skynnes. ¶: 22: 20:

¶ Standyshe.

O Howe greate thāke be you wor
thy for youre good counsel: but
I praye you who dyd appoynte you,
such an hyghe offyce, as to take vpon
you to gyue couēsel to the kigs grace:
surely youre owne obstynate pryde
taught you thys. I praye you who
are these false prophetes: are they not
suche as haue euer stryuen agaynste
Chyestes Church, and the ordinaūce
therof: haue you not bene a longe sea
son one of the cheyfe of these false pro
phetes: haue not you euer kycked a
gaynste Chyestes Church, raylynge
and brawlynge, couetyng to haue
brought in a newe fashyon of youre
owne: O traytour where dydest thou
H. iij. lerne

lerne to call the kynges most honora-
ble counsell euyl: Wylt thou prefer
thy brynles heed before the discrete
wysdome of his noble counsel: beside
thys we gather by these your wordes
two thinges: one is, your owne blynd
nes that wyl not se youre selfe to be
one of these false prophetes. Another
is, howe youre greate pryde dothe yet
styll contynue with you, whiche euen
as longe as you maye speke, folyschly
doest take in hande, to instructe oure
noble prynce, brother to Saloman in
wysdome, as though thy rashe folish-
nes were able to teache his grace wit
and prudence. But be you sure God
doth so illuminate his spirytual eyes,
that without youre counsell he wyl
take hede of al suche false prophetes,
aswell as he hath done of you, & in
lyke maner comynyt them to the fyre
that wyl obstynately as false prophe-
tes folowe youre steppes. ¶

¶ Bernes,

¶ Then

THEN desyred he all men to for-
gyue him, & that yf he had sayde
any euyl at any tyme vnauysed,
wherby he had offended any man or
gyuen any occasyon of euyl that they
wolde forgyue it hym, and amende
that euyl they toke of hym.

¶ Standishe.

MArke howe he dothe contynue
Mone maner of man styll. He wyll
not confesse that aduysedly and with
delyberatyon he hath gyued any oc-
casyon of euyl, and therfore he asketh
but forgyuenes of such as had by his
sayenges vnauysedly spoken, taken
any euyl, whiche were very fewe: ex-
cept we shal graunt that all that euer
he spake was vnauysedly spoken.

¶ Barnes.

AND that they wolde bere hym
wytnes that he detested and ab-
horred all euyl and erronious opini-
ons and doctrynes against the worde
of God and that he dyed in the fayth

H. b. of Iesu

of Iesu Chyſte and the ſacramentes
of the Churche by whome he doubted
not to be ſaued. ¶:20:✠

¶ Standyſhe.

I knowe that no good man coulde
accomplſhe thys his requeſte. No
true chryſten man can beare hym wy-
nes, that he dyed in þe fayth of Chyſt,
excepte he had grace after theſe woꝝ-
des to forſake hys errours when he
was in burnynge. ¶:21:✠

¶ Barnes.

AND with this he deſyꝛed them
all to praye for hym, and then he
turned hym aboute and put of hys
clothes makynge hym redy to the fyꝛe,
and moſte pacyently toke hys death
peldynge hys ſoule into the handes
of almyghty God. ¶:22:✠

¶ Standyſhe.

By thys it dothe appere, that the
fyꝛſt wyꝛter of theſe hys woꝝdes
was very charitable ful of mercy and
pitye ¶ I pray god he ſauored hym no
moꝛe

more then saythfull charytye wolde)
that doth of hys owne iudgement as-
crybe vnto him that he moſte pacient-
ly dyd take hys death. &c. Al be it I
wyl iudge onely of the outwarde be-
haueour, takyng occaſyon by his erro-
nious wordes, to iudge he dyed an ob-
ſtynate heretyke: & as for the inwarde
ſecretes, and whether he be condem-
ned or ſauyd, whether he yelded
by his ſoule into the handes
of almighty god or no.

&c. I remytte that to
the ſcrete counſel
of the bleſſed

Trinite

vnto

whom be laude honouré
and glozie for
euer more.

A M E N.

✠

✠



F B Y chaunce here in
settyng furthe thys lytle
worke I haue not bene
cyrumspecte ynough, or
haue not touched euery
thyng as I shuld haue done, or suf-
ficiently haue not declared euery
poynte thzoughly, gentle rea-
der I praye you iudge the
best. All that I haue done
herein, is only thzugh
the seruēt zeale þ

I bere to
warde
god=

des woꝛde and oure mo-
ther the holy Chur-
che in the defence
of her ryght.



*

**Memorare nouissima et inetero
num non peccabis. Eccl. 7.**

**GOD SAVE THE
KYNGE.**

LONDINI
EX ædibus Elísabeth^æ Pykerynge via
duæ nuper uxoris spectabilis
uirí Roberti Redmani.

An. dñi. 1540. 13.

Caſ. Decembris.

Cum priuilegio ad imprimen-
dum solum.



The fautes.

B. 1. fa. 1. li. 24. dyd & the rede dyd, the/
B. v. fa. 2. li. v. iocunde rede iucūde/**B**
 8. fa. 2. li. v. siue rede siue / li. 6. debito
 penam rede debitā penam/**C**. 1. fa. 1. li
 18. volutately rede voluntarily/**C**. 2.
 fa. 2. li. 23. hʒ woꝝd cōmaūdmēt rede his
 woꝝde and cōmaundmēt / **C**. viij. fa.
 2. li. 23. fasit rede facit/**D**. 2. fa. 1. li. vi.
 playly rede playnly : and the same li.
 20/**D**. 4. fa. 2. li. 21. displease(illic rede
 displease man(illic/**D**. v. fa. 1. li. xvij.
 gently rede gentle/**E**. 1. fa. 2. li. v. debi-
 m⁹ rede debem⁹/**E**. 2. fa. 1. li. 17. deside
 rede desire/**E**. 8. fa. 1. li. 24. vigilantīū
 tuo dicis rede vigilantīū, dicis / **E**. 8.
 fa. 2. li. 7. cōstitute rede cōstuti/**F**. 1. fa
 1. li. 1. cōfetetur rede cōfiteretur/**F**. 4.
 fa. 2. li. 7. angelis rede angeli / **G**. vi
 . fa. . . linea. . prohebentes rede pro-
 hibētes/besýde these hit is false poyn-
 ted in many places whiche getyl re-
 der with mo fautes yf you fynde any
 I pray you charitable to mende them.

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Sicut Bonetura tractat
De preparando ad celebrandum
missam.

Quid cum dubitatur de hoc sacramento remanens
quod a christo expressum traditum. ab aptis
judicatur. a patribus orthodoxis tot ceterarum
sanctorum frequentandis etatibus et ceremoniis et miraculis
et dignis et obsequiis quasi testimoniis palpabilibus
testimonia videntur. Tolle hoc sacramentum ab ecclesia
et quid erit
verum et infidelitatem
tenens quasi
dissensum et inde
sunt expressum
habere et etc.



mundo nisi
et plures ob
gratia porco
autem dedit
pro deo et etc.

et at
adu

and
ptu
navi
invac
abili
al ca
mpt
2 ch
corcor
e ded
tis t